

# SPIRIT OF MISSIONS.

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## DOMESTIC DEPARTMENT.

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APRIL, 1873.

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### LETTER FROM BISHOP NILES.

REV. AND DEAR SIR : The entire north half of New Hampshire has not yet one church, chapel, parish, mission, or minister, of the Protestant Episcopal Church, if we except the church not yet finished in North Conway.

Much of this region, rough and sterile, can never sustain parishes. It ought to have the occasional ministrations of a Missionary in charge of a large circuit. On the other hand, in this region, to the north of the mountains, is Coos County, the finest agricultural county, I suppose, in the State. That large county is increasing in population, in wealth, and in importance. In it is more than one point at which, by a judicious system of grouping around a common centre, a great work for good can be done. And the work therein would, it is believed, very soon become self-sustaining.

Lancaster is one such point. This beautiful village is the social and intellectual centre of southern Coos County. A few miles from Lancaster is a neighborhood of seven or eight hundred persons, who have now, I am told, no stated religious Services. Seven miles from Lancaster is a thrifty farming community (wrongly named the "Lost Nation") in which considerable interest in the Church has been already manifest. I have three or four times held Service in the school-house there, and have visited a little from house to house. Last September I confirmed fourteen persons, seven of them men, and gave the Holy Communion to thirty-six. These had been carefully taught by a student of Dartmouth College, whom I sent thither to spend the summer vacation. This same earnest young man, returning from thence to College after his winter vacation, writes to say that six or seven others would now be glad to enter the Communion of the Church.

Lancaster is the nearest village to these people ; and the nearest house of worship of any kind is there. No Clergyman of our Church is within eighty miles of the place. In the dead of winter I have, on special request, sent a Clergyman one hundred miles to minister to a dying woman there.

Who will send the healing ministrations of the Church into that beautiful Coos County?

My plan would be, to place a good Clergyman in Lancaster ; if he can have with him a Deacon, or a Candidate for Holy Orders, all the better. He would hold service in Lancaster every Sunday morning, with Sunday-school. In the afternoon and evening, as well as during the week, he could minister in these destitute regions round about. In Lancaster several influential and good men desire the Services of our Church. They have purchased an

excellent lot for a church, and they wish to go forward and build. A large part of the contributions will come from the people themselves, from the very first. But we cannot quite go on alone. I have promised six hundred dollars, which I must in some way obtain. And some further help they ought to have. Besides this, they will need, toward the Missionary's stipend, about three hundred dollars a year, for two or three years.

What is true of the opportunity in Lancaster and its group of surrounding points, is mainly true of several other groups. Lancaster stands the type of a class. I need name no others. This, however, I may say; that the people in all those towns, while not always well instructed in the right principles of giving for CHRIST, seem disposed to help themselves to the utmost, and to ask as little aid as may be from without. In more than one instance, farmers have offered to pay fifty dollars each towards the Minister's stipend, if I could send them the Church; and professional men, not communicants, have offered one hundred dollars a year. In a brisk manufacturing village, the little parish to whose Pastor the Board now grants one hundred dollars, has a large and excellent church of brick, nearly completed. I gave towards it six hundred dollars, and the people themselves contributed more than seven thousand. One gentleman, a lawyer of high standing, and a man of great personal worth, said to me that he and his family were determined to live with the least possible expenditure, and that he would give to the Church edifice every dollar of his income for two years. This, moreover, is a man who knew nothing of the Church, when our Mission there was begun, a few years ago. I may add, that I think this station will very soon desire to relinquish the small grant from the General Board, and will be a source of strength in the Diocese.

In six towns and villages in which, one year ago, there was neither Clergyman nor Service of our Church, there is now faithful pastoral care, and Divine Service is held every LORD'S Day. This has been accomplished with aid from without the Diocese, amounting to less than two hundred dollars in all. Is not that a pretty good record of self-help? Yet of these five hundred persons now gathered to the sanctuary every Sunday (when not hindered by the extreme severity of the winter) to worship God and to listen to the Gospel of His SON, very few attended public worship of any kind, one year ago. For this revival of waste places and strengthening of new parishes, we are devoutly thankful to Almighty God, Who has blessed us herein far beyond what I had looked for. For the faithful, loyal, cultured men who are carrying forward this work of salvation with wisdom and great self-denial, I cannot express to the full my grateful love.

In one of these six places, Ashland, the farthest of all to the North, the need of a parsonage is very pressing. It is a crowded manufacturing village. No house can be rented; and no place of board has been found, in which a Clergyman and his wife can be received, within two miles of the village. The Church edifice is a good one, nearly new. And of Missionary aid Ashland has asked next to nothing. But to purchase a house suitable for a parsonage, is wholly beyond the present ability of the good people there. Such a house could be bought for about three thousand dollars. If we had one thousand dollars, it would go far towards the solution of the tough problem of, What are we to do? To one who has been acquainted with the religious condition of Ashland in recent years, and who knows the work quietly done there the last year by a young Clergyman; to one looking in, every LORD'S Day, upon a bright Sunday-school, an orderly intelligent congregation, and a church well filled with men and women, who were, for the



most part, one year ago, connected with no religious society ; to such an one this will hardly seem unreasonable to ask.

I will not in this letter say anything of cities,—in one of which, with eleven thousand inhabitants, we have not yet got so far, by a good deal, as to be able even to purchase a lot for a church ; or of other villages in central and southern New Hampshire,—in one of which, although, the year before the last, seventy dwelling houses were erected in it, and last year one hundred and twenty, the Church has not yet made her appearance. I fear that she is not likely to do so, before these persons who have recently come into the town, either attach themselves to some religious body, or become confirmed in irreligion.

Of two important manufacturing villages, Goffstown and Pittsfield, I will say one word. Each of these has a nice little church, nearly new. I cannot send a Minister without some aid, for two or three years. Four hundred dollars per annum would give a Clergyman to Pittsfield ; and three hundred, one to Goffstown. The church in this latter place is not yet consecrated. The village is large and growing. Only the Congregationalists have a church there. Few of the people have strong religious attachments of any kind.

But Hanover, and the strait we are in touching Hanover, is the cause of writing this letter.

In February of last year I stated in the *SPIRIT OF MISSIONS* some of the facts regarding Hanover. I asked for ten thousand dollars additional, to enable us to erect a good church of stone in that village, the seat of Dartmouth College. In response, sums large and small were received. One kind and intelligent lady in the Diocese of Pittsburgh sent one thousand dollars ; generous Churchmen elsewhere came to our help ; and in the summer the full amount was subscribed, for building the church solidly and well to the spire. And we all had thankful and glad hearts. The lot was purchased and paid for. Plans and specifications were complete. On a certain Wednesday I was to meet the architect and the builder in Hanover, to arrange the contract for building.

But, on the Sunday next preceding, that terrible calamity visited the city of Boston. Six thousand dollars of my subscription were swept away—three thousand of it in one sum. And I could not sign the contract.

To the noble men of Boston I cannot go for further aid. Hartford has suffered by the fire to nearly the extent of Boston. In New York, last February, I ventured timidly to ask a hearing ; but I did not much succeed. In the first place, I found hardly anybody. I have no right to intrude upon the sanctity of a gentleman's home. I cannot push myself into his office or counting-room, and there, in his busiest hours, demand attention. One doesn't like to bore a man at the dinner-table, or to "button-hole" him on the street ; and one doesn't like to persecute his brethren, the Rectors of churches in the city, by pressing upon them any claim more urgently than is meet. I do not think that I am obliged to do it, although I know well that, in the multitude of worthy objects, at a distance, which daily crowd upon them, it is not often that one of such solid value and wide-reaching importance as this is presented.

The singularity of the case is this : that while there can be no self-supporting parish of the Church in Hanover, Dartmouth College has four hundred students—men of earnestness and power. Many of the students are Congregationalists and Presbyterians. A few are Churchmen. Very many are, in religion, nothing. In the town there is only a Congregational church (besides our poor old chapel, which the Methodists deserted twenty

years ago). The students are left entirely free to choose their own place of worship. They are at an age the most given to inquiry, and when men are the most candid. They come very largely from places in which the Church is unknown. It is to them a new thing. If our Church were there fairly represented in edifice and in Service, and if a Pastor, as sound in the Faith, as large-hearted, as intelligent, and as watchful for souls, as he who now has charge of the Mission in Hanover, can be kept there, will any one believe that one student will ever go from Hanover with as unfavorable an opinion of the Episcopal Church as he brought thither? Will any one doubt that, to multitudes, the four years of college will be the very saving of their souls? If what has been done in four years, under great disadvantages, through our feeble Service there, were only known by the good men and women of the Church, whom God has blessed with wealth and with generous hearts and discerning minds—if it were known, for instance, what has been done for Missouri, California, Oregon, and Minnesota, to say nothing of Maryland, Long Island, and New York—I am sure Hanover would not have to go a-begging, and this great work would not be put in jeopardy for need of the paltry sum of five thousand dollars. Would it? If I had five thousand dollars, where on this continent could it be used more effectually to God's glory, for many generations, than if it were to be sacredly devoted to assuring the permanency of the Church by the side of this great and venerable seat of learning?

W. W. NILES.

### BISHOP NEELY WANTS A HORSE, AND MUST HAVE ONE.

THE following letter from the good Bishop of Maine, addressed, not to the Secretary and General Agent, but to a near relative of his, connected for some years with this office, gives expression to a real want. We have had some happy and successful experience in procuring horses for Missionary service, and feel emboldened to try our hand at it again, and as often as such urgent need is presented. Bishop Neely is a little mistaken, we think, in his estimate of the resources and power of "No. 22 Bible House," and he is not the only Bishop who has fallen into a like mistake. Oh, that the fancies of our dear friends were well founded in fact, and so were something more and better than fancies! We know the man for whom the horse is asked. He means work, honest English work, every day in the year. The horse and wagon will cost, we suppose, from three to four hundred dollars. "No. 22" will provide one hundred. Who will promptly claim the privilege of providing the balance?

PORTLAND, *March 5, 1873.*

MY DEAR MR. TWING: Many thanks not only for cheque covering specials, but for your cordial cheering words, which often do a man more good than money. I am working hard to serve the Church, and to make both ends meet, but it is difficult to do the latter, even when I take Massachusetts as well as Maine on my shoulders. However, as good old Bishop Chase used often to say, and we ought all of us to feel, "JEHOVAH-jireh, God will provide;" and at any rate, the servant is responsible only for faithfulness.

Speaking of providing, I have just now received an appeal from one of my Missionaries, Rev. Mr. Price of Dexter, Exeter, Spooner's Mills, etc., etc.,



for a horse ; and the question is, How is *that* horse to be provided ? The man is really doing a most extraordinary work by God's blessing. A burly typical Yorkshireman, and a pronounced uncompromising Churchman, he is getting a remarkable hold upon a community of Yankee farmers, born and bred in the strictest Puritan school, and knowing nothing whatever about the Church until he began his work among them. But he can't get around amongst the various settlements which he visits, without a horse ; and the hiring of one continually is too serious a tax upon his small income. Can't "No. 22 Bible House" help me and him in this matter somehow ? I remember all about Brainerd's horse out in Wisconsin, and Wilcoxson's in Minnesota, and Thompson's somewhere else in that mighty, everlasting West that shuts out all other regions from everybody's thoughts and vision. Isn't it about time that one *Maine* Missionary should be presented with a horse ? Washburn fortunately had one already, ere I sent him up into Aroostook, and I bought one for Miller myself. Now I think it is some one else's turn. And of course your father knows just the man or woman who is waiting for the chance to bestow such a benefaction. His resources are utterly unlimited ; and therefore I shall expect no excuses or apologies, such as I get from men who are worth only a million or so, but—a *horse, a good horse, and a wagon to match.*

Cordially yours,

H. A. NEELY.

MR. C. L. TWING.

## LETTER FROM THE NORTHERN PACIFIC RAILROAD.

A FRONTIER town like Brainerd—the Mississippi Crossing of the Northern Pacific Railroad—whence the footsteps of the Indian are just vanishing, and where the two races still commingle a good deal, affords a fit standpoint from which to view the effect on the Indian race of contact with the Whites. Until within two years this ground was trodden by Red men alone. There are still considerable numbers to be seen, who either come from a distance or linger around here. Suppose, then, we go out any evening after dark ; there is the Indian, in his war paint, his feathers, his scalplock, wrapped in his blanket, strolling round the streets, lookingly wonderingly on. He has come down from the lonely woods one hundreds miles north, or from White Earth Reservation, and is taking his first look at the white man's civilization in this frontier town. He peers in at the windows of the whiskey-saloons—the town is almost a mass of them—sees the light shining attractively on the glittering bar, and the crowds of men drinking ; he is attracted by the music issuing from the open doors of dance-houses, and stands there watching the moving figures in that hollow scene of gaiety, behind which the devil lurks ; in the next door he sees the crowds bending over the gaming-tables, busy with all kinds of gambling—and the Chippewa, both by nature, and by practice in his native woods, is a born gambler. This is what he sees everywhere ; whiskey flowing in rivers, wretched men and still more wretched women dancing, and the gambling-table. And what he hears is, men who, he is well aware, are cursing, as they go staggering along in their drink ; the sacred names of Jesus and of God, which alone of the English language he knows, vibrating on the air with every other word.

Here, then, he beholds the religion and the civilization of the great white man developed into its results, and this is it. Is it any wonder that, assaulted with this untried temptation, he falls at once ? He sees none of the good of the

white man's religion or civilization ; that is in the background. The evil of it alone is thrust upon his notice. He goes into a saloon, and stands round awhile, and then asks for liquor, paying perhaps double the price which a white man would. He tastes it, and, if he never tasted it before in his life, smacks his lips, with a howl of satisfaction, and rolls up his eyes in ecstasy. We have said that the Indian has a strong taste for gambling, developed by his idle life ; and true it is, of the Chippewas at least, that they all have a terrible thirst for liquor. And so it comes to pass that our tall Indian, whom, a few months ago, we saw doing the sights of this, to him, wonderful Aladdin's palace, Brainerd, is now sprawling in the street or staggering along it, and soon engaging in a desperate drunken fight with his equally drunken brother Indian.

The extent to which this town destroys Red men with liquor—and the same is true of all frontier towns, more or less—is really sickening. All last summer, they could be seen lying about in a beastly state of intoxication. And even now, when many lodges of them are reported starving at our very doors, one can still see drunken Indians in the street. No one who has not been on the ground, and seen it, can conceive the destruction which liquor brings on them. They descend the Mississippi River for two hundred miles to this place—the first town they meet on the river—with their canoes loaded with valuable products ; they get a little whiskey, and, for a trifle, part with the contents of their canoes for more. There is the canoe itself ; it took three squaws, working constantly for a week, to make it ; the man will sell it for three dollars for more drink. Yes, he will give his knife, strip off his blanket, pull off his shirt, and rise up without a thing in the world, or a morsel to eat ; all for one more drink. The improvidence of the Indian is proverbial ; he never thinks beyond the present moment ; in his wild state, he will eat up the provision of a whole week at a single meal if he can, though starvation stare him in the face the next minute. And, when in liquor, they will do anything. Once we saw a squaw take a stone, the size of her fist, in her hand, and go to her mother, who was lying drunk in the street, and pound her face almost to a jelly. Only a few days ago, we saw an Indian lying on the ground in his tent, a great knife-gash in his back, through which the wind from his lungs whistled with every movement he made. Whiskey was the cause, of course, and he had stabbed his assailant almost equally badly. The remark of the educated half-breed young woman, whom we took to interpret, on going to visit him next day, was suggestive. We found him dead, and, as she walked slowly and sorrowfully away from his wigwam, she said, awaking out of a deep reverie : “A few years ago, the Chippewas were a great and powerful nation, and had plenty of everything. Now they are nothing, and have nothing, and whiskey has done it all.”

We read about Rat Exterminators ; whiskey has certainly been the great Indian Exterminator, in this upper country at least. Great numbers are killed in drunken fights ; great numbers die of disease, cold, and starvation, after having spent all on whiskey. An Indian sometimes accumulates as much as two hundred dollars, comes down to Brainerd, and spends it all on one grand drunk. The squaws vie with the men in this destructive vice.

Now, what is the remedy for this ? one may ask. Can nothing be done to save these Blood-bought souls from destruction ? Is there no law to prevent men selling liquor to the Indians ? Yes, there is a law, and a very stringent one too, if it were only enforced ; heavy fine, and imprisonment for many years. But, first, the Government don't seem to care, because it is



only Indians. They don't seem to try to find these law-breakers, these destroyers of the bodies and souls of their brethren. Secondly, the nature of the proof required is such that it is almost impossible to furnish it. It is not enough that a dozen men should see the Indian get the drink and swallow it. Unless they have actually tasted of the very glass of liquor, so as to swear that it was whiskey, it is no proof. This, in nearly every case, is manifestly impossible. The consequence is that the Indians are always drunk; it seems as if nearly every man engaged in the business of selling liquor at all in this place, sells to the Indians in defiance of the law. Yes, to such an extent has this gone, that even the man who had great pretensions to be first Mayor of this town is generally believed to have been all the time selling liquor to the Indians.

Now what is to be done for these poor people? Can nothing be done to save these immortal souls, for whom CHRIST died? Yes, they can be saved. First, the Government should in earnest enforce its laws against selling liquor to them. Then they should not be allowed to wander round depending on the chase, as many of them now do; they should be collected at such points as White Earth Reservation, and not allowed to leave them. White men should be excluded, except employés. On their Reservation the Missionary should meet them, and preach to them CHRIST crucified. That is to them the power of God unto salvation; not of their souls alone, but of their bodies also. Their reformation must reach to the fountain head, must begin at the heart; the Missionary of our Church is the great means, in the hand of God, to make good men and good citizens of them, and to save them from extinction. On their Reservation a portion of land should be given to each family, and it and its produce guaranteed to them. The pernicious Indian system of a community of goods should be broken up. Its practical result is to take away all motive to industry, since it brings a hungry horde to eat up all which labor has produced. Give them the protection of law. Stop all annuities in money to roving Indians; it all goes for whiskey.

One can see how, by the present way of allowing them to wander about, not only are they ruined, but also Indian wars are provoked. To illustrate: the people of this section have lately been aroused to a feeling of hostility against the Red men by the murder of two families by strolling Indians. But, traced to its source, this is the origin of these murders. Two young Chippewas with their squaws were on a hunt in summer, near Alexandria, off their Reservation. One evening they went to a farmer, and bought some roasting ears of corn for their breakfast, and paid for them. They went a little farther, and camped for the night beside the road at the corner of another corn field. A traveller came driving along in the early morning, and saw the two squaws boiling the corn for breakfast. He drove to the house of the owners of the field, and told them the Chippewas had stolen their corn, and were cooking it. Full of rage, they took up their guns—they were brothers, I believe—and went to the place, and stood there cursing the Indians for taking their corn. The squaws were cooking it, while their husbands had not yet got up, but were lying with their guns under their heads. They knew the men were cursing them, but, not knowing the language, could not explain. One of them raised on his elbow a little, and looked at his gun—a mere impulse; when one of the brothers immediately shot and killed him. The other Indian, seeing it was fight or die, sprang to his feet, and seized his gun, but, before he could fire, the other brother shot, and killed him also. The two squaws, leaving the bodies of their husbands on the spot, took their melancholy way to White Earth Reservation, and told all about it. Nothing was

ever done to the murderers of these entirely innocent men, and the Chipewas know that. Even had a hungry man taken a few ears of corn, it was no great crime. In revenge for this, and in accordance with Indian custom of life for life, the two families before spoken of were killed, and, by this, general distrust and hatred towards the Indians engendered. The settlers know their own wrongs, but not those that provoked them, and if they did, it was only Indians. Now in going along the line of the Northern Pacific, one can hear intimations which show that but a little thing would be needed to make the sturdy frontier men shoulder their rifles, and, as they say, go up and clean out the Indians on the Reservation. Their friends have need to watch that that beautiful piece of land, the White Earth Reservation, so judiciously selected for them by Bishop Whipple, does not fall a prey to the cupidity of the settlers, and to their indiscriminate rage against the Red men. There are many other cases about here, in which white men have deliberately murdered Indians, and nothing has ever been done to them.

When will even-handed justice be meted out, that peace may prevail? Till that is done, it never will. Above all, cannot something be done to induce the Government to put its own laws in force, and stop this wholesale sickening destruction of Indians by liquor, that we witness here? If the Government wants to kill them, far better collect them all and shoot them. It will be a great deal more merciful, both to their souls and bodies, than the present method.

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 FAITH.

I know not which is best for me,  
 If war or peace ;  
 Whether upon the land or sea  
 The strife will cease.

I cannot see ; the way is dark,  
 And storms beset ;  
 The waves are hurled against my barque  
 With angry fret.

But still I look to Him Who knows  
 My every care.  
 His angels foil malignant foes,  
 And guard the air.

And so I travel in the night,  
 And yearn and wait  
 For Him Who sees my need of sight,  
 Who tarries late.

At length, I know, His gentle voice  
 Will greet my ear ;  
 And then, O weary heart, rejoice !  
 The end is near.



## MESSAGES FROM THE MISSION FIELD.

## MICHIGAN.

You will see by the report that, during the past summer, I have officiated at seven different stations. This winter I officiate at two only, viz., this place (Pentwater) and Ludington. Manistee is so far away, and conveniences for getting there so unfavorable, since the close of navigation, that I think it advisable not to undertake to go there until the boats run again in the spring.

I have commenced a Sunday-school in Pentwater and at Ludington. The beginning is very small in both places, but I suppose we are not to despise "the day of small things."

I am laboring under great inconvenience for the want of Prayer Books and Sunday-school books. Here in Pentwater we have a few Prayer Books, but we have no Bible for the desk ; I use the books of Sunday Lessons in place of the Bible. We have no Communion Set ; for the Communion Service I use a pitcher and cup made of tin. We have no Sunday-school books whatever.

In Pentwater, I have secured the rental of a hall for our Service ; I furnish my own lights and fuel and my own sexton : our Sunday collections I am in hopes will pay the expense, so you see that we are not able to do much in the way of Missions outside of ourselves.

At Ludington, we are not so well provided for as to a place for Services. At present, we are obliged to use the Primary School room, in which the seats are very uncomfortable for older persons. I hope we shall be able to build a room there of some kind, for the Services in the spring.

## NEBRASKA.

THE first Protestant Episcopal Church in that part of Nebraska, west of Lincoln, the capital of the State, was opened for Divine Service on Septuagesima Sunday (9th February), the Church being more than full.

Many of those present had never before witnessed our Service, yet it was pleasing to observe the orderly deportment and earnest attention of all throughout the Services. The choir, composed of the different choirs of the town, performed their part most acceptably ; the chanting, considering the short time they had for practice, was good. This, like the other Services in the House of God, can only be judged of from the external deportment. God alone can see and judge the heart. The church is a neat Gothic structure, erected by the Misses —, of New York, as a memorial of their beloved parents, deceased. The people of Crete have built a neat parsonage on a lot adjoining the church, so that the whole is to be in one enclosure. The Bishop of the Diocese, by whose kindness the church has been located at Crete (the money having been placed in his hands for building it somewhere in his Diocese), is furnishing the church, through the benevolence of the same ladies, with organ, baptismal font, Communion service, chancel carpeting, etc., etc. ; and purposes consecrating the church the first Sunday in Lent, (March 2d). We have opened a Sunday-school for the instruction of the children and young people of the parish, in the principles of the Church, and in the knowledge of the Holy Scriptures, on which those principles are founded.

May God, of His goodness and mercy, bless His work in this new place, and by His grace and HOLY SPIRIT influencing Minister, church officers,

and people, cause this little Zion to grow and increase, that, like "a city set on an hill," it cannot be hid."

## NEBRASKA.

To my statistical report I append an account of work in the Southern portion of the Diocese, at points within a radius of seventy miles from Brownsville.

*April 11th.* Travelled to Beatrice, a place in the Blue valley. Held Divine Service and administered the Holy Communion to six. This is an interesting Mission Station sixty-five miles distant from Brownsville. There are a good many settlers in the valley, from the Mother country, who do not forget their allegiance to the Church. Unfortunately, however, she can offer them her ministrations only at long intervals.

*June 10th.* Journeyed to Tecumseh, thirty miles. Held Divine Service in the court-house, and administered Holy Communion to three.

*June 11th.* Travelled on to Pawnee, fifty miles from Brownsville; there instead of finding two communicants as I had been advised, I found eight. Held Divine Service in a room lent for the occasion; administered Holy Communion to five, and baptized three children. It was a time of refreshing, and the Service was gladly hailed. Our good Bishop will try to provide an itinerant Missionary for many of these points; it is at present a mere question of funds. It is very sad to reflect that so many of our children are without a shepherd, and I fear some wander to other folds.

*October 24th.* The cry, "Come over and help us," reaching me from Elk Creek, thirty-nine miles distant, I travelled to that point, held Divine Service in a small school-house, and administered Holy Communion to three. A very stirring Service, the place being literally jammed, and many standing outside.

In addition to these Services, I have rendered ministrations at other points nearer to Brownsville.

How emphatically may it be said, "the harvest truly is plenteous;" and how earnestly should we pray that the LORD would send more laborers into the vineyard. Whilst the Church is making vigorous efforts to reach the debased inhabitants of these western lands—the savage Indian, too long oppressed and neglected—she must also use all efforts to minister to those denizens of our prairies in their remote cabins, shut out, alas! too often, from means of grace. Oh, what a vast field is here for our beloved Missionary Church! The work which God has given her to do is very great. Many mountains of ignorance and error have to be climbed; many rural deserts, many devious ways and rough places are to be traversed; hearts wicked and perverse are to be encountered. But our difficulties were all met by the first Christians, and greater ones too. Men are not more blinded by prejudice, or faster bound in ignorance, than they were then. The Church wants the hearts of her children, to lay at the feet of JESUS. She wants them to help her to accomplish this work which God has given her to do, and bring as many into the Fold as was done in primitive times; and then we shall realize the full import of the promise, "Lo! I am with you always." Yes, the Church wants the true Missionary spirit to abound more and more. All should remember that we are God's witnesses. He has placed in our hands the lamp of truth, and it is our simple duty—as well as our most blessed privilege—to go forth bearing that lamp, shedding its life-giving rays upon the thick gloom which hangs over those thousands and thousands in this broad land, whom God has created, and for whom CHRIST died.



## SOUTH CAROLINA.

I wish I could have made a more encouraging report of additions to my list of communicants, and of Church growth generally ; but facts are stubborn things, and cannot be made more favorable than they really are.

We have actually lost ground numerically in families and communicants since this time last year, two valuable families having left the place and State, and with them some half dozen communicants.

We have grown however upon the respect and confidence and kindly feeling of the community, and in a few years I trust fruit may be gathered, if not by myself, by some other laborer in our dear LORD's vineyard.

At times when the weather was pleasant, the attendance at the Church of the Good Shepherd has been large, quite equal to the capacity of the building ; and could the congregation afford to enlarge the accommodations, these too would be occupied. We have raised, notwithstanding the depressed condition of the community, some \$400 towards repairs which are made, and ere long our Church edifice will be improved, and the bell, which had to be taken down, placed to better advantage in the tower.

At Rock Hill a new and Churchly building has been erected and consecrated, and the prospects of increasing growth and success at that point are most cheering. I am proud of my zealous little congregation at Rock Hill, and always enjoy, when I visit them, a hearty and animating Service, which does us all good. The Church edifice, consecrated under the name of the Church of our Saviour, will seat comfortably some two hundred persons, and has been nearly paid for ; the cost of the same, as handed over by the contractor, being \$2,150. We have a bell, Bible, and Prayer Book, and a handsome silver chalice (a memorial offering), but no other article of our communion set. The chancel has been carpeted, and a nice stove purchased ; so that we now worship, with the help of an organ kindly loaned us, in much comfort and satisfaction. I attempted to give them an extra Service on Christmas day, but failed to gather a congregation, the weather being fearfully cold and inclement with falling snow and sleet. Certainly as far as Rock Hill is concerned, I have reason to "thank God and take courage."

The event of the year, certainly of the season, which has given us much of cheer and gratification in my immediate family, was the arrival, just in time for Christmas, of a valuable box from Rev. T. H. Sill and his "dear people" of the Chapel of St. Chrysostom, acting in connection with "The Ladies' Auxiliary Society" of our Church. This "Christmas gift" was so kindly and considerately and pleasantly presented, and was so timely in every respect besides, that we feel drawn closely to our brethren in CHRIST in the same dear old Church.

## TEXAS.

I send herewith my last quarterly report for the year 1872.

I am thankful it shows some advance upon our figures of last year.

I feel greatly encouraged in my work. Our Church building is about completed, and furnished in beautiful style. We are not exactly ready to have it consecrated. There is a debt of some \$200 yet to be paid off ; but we are hard at work to have this made up by early spring, when the Bishop has promised to make us a special visit, and consecrate it. But what encourages me far more is the *increasing* disposition of our people to listen to the Church's message of salvation through our SAVIOUR CHRIST. Many begin to see, and some are willing to acknowledge, that her claims are just. Hence, in the uncertainty arising out of the conflicting testimony of various religious

bodies, as to what men must believe and do to be saved, they are beginning to turn to the Church to learn "the truth as it is in Jesus."

## UTAH.

I have just completed my report for the past year.

Were I at work in almost any other field, I would be ashamed to send it to you, it looks so small, as though I had been neglecting my duty. My conscience, however, does not smite me in the least; for I feel that I have done the best I could.

Though what we have done by God's grace, may not show to good advantage on paper, I trust it does in the sight of our Heavenly FATHER.

I know that we have made a decided advance since this time last year. At that time we had about one hundred children under our influence; now we have more than two hundred. I would that I could have more of them baptized, but you can hardly understand how difficult it is to bring this about. For the past twenty years, the Mormons have preached their kind of baptism more than almost anything else; hence, among the ignorant there is a decided aversion to everything of the kind. I expect we must wait patiently for our Sunday-school children to grow up, and choose for themselves. Very many of them would gladly be baptized now, but their ignorant parents will not allow them.

Our Christmas tree this year was a great success. It will be the means of drawing in many more children, and when once we get them to come to the Sunday-school, we are pretty sure to hold them.

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NEW HAMPSHIRE.

WHEN it was announced through the public press of the country that Professor Niles of Trinity College, Connecticut, had been elected Bishop of New Hampshire, many Churchmen felt that a grave mistake had been made. The ground of this feeling was, that a man whose whole life had been devoted to academic pursuits would find it extremely difficult, if not impossible, to adapt himself to the work of a Missionary Diocese such as New Hampshire was, and is. The accomplishment of Missionary work, during the past year, in this Diocese, shows that he thoroughly comprehends the situation in which God has placed him, and that he is rapidly qualifying himself for a position among the wisest and ablest of the leaders in our aggressive warfare. All that is known at these headquarters in regard to this matter may not be written and printed without shocking too violently the good Bishop's modesty, an element of character, not indeed destitute of beauty, nor yet of solid value, but one which, existing in excess, is not a little hampering to some men. Bishop Niles cannot beg, it almost makes him blush to take money when it is offered to him; but he must have money, and we, who have long since ceased to be troubled when receiving it or asking for it, have



volunteered to do a little earnest begging for him. We had to urge him to write the letter, presented elsewhere in this number ; and now we bespeak for it the careful consideration of all our readers, and especially for that part of it relating to the work at Hanover. There is no more important Mission centre of the Church on this continent. This has long been our conviction, and it gains strength from every fresh fact that comes to our knowledge. That contract must be signed, that church must be built, without longer embarrassing delay. If we had the required amount, the next mail should take it to Bishop Niles. We plead, we beg, we implore. Let those send the money, and that soon, who, through the help of God, have it to send.

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#### TO WHOM IT MAY CONCERN.

THE undersigned, after no slight opportunities for observation, and no little experience in presenting the subject of Missions to congregations and individuals, is convinced that the Missionary element of the Gospel is not receiving from Churchmen that profound and practical consideration which its divinely ordered position in it demands. That this position is one of especial prominence must be evident to all who attentively read the New Testament with the Missionary thought in mind. Indeed, the very Charter of the Church is expressed in words so full of this thought that there is in them scarcely space for any other. Our Blessed LORD, after He had redeemed the world, remained in it forty days, and almost wholly, it would seem, to complete arrangements for transmission of the good tidings the world over, and to the world's end. His words, during those great days, may have been many—we do not know ; but such as are recorded must be regarded as heavy with significance ; and some of them : “ Go ye into all the world and preach the Gospel to every creature,” assign to the Missionary element a very high position in His Plan for saving the world.

The undersigned, after careful study of this whole subject, is also convinced that the practical ignoring of the Missionary element and obligation of the Gospel by so many Churchmen, is largely owing to their lack of information in regard to what the Church is doing, and is called upon to do, in this line of service. Interest in Mission work, prayers and offerings in its behalf, in such degree or to such an extent that there need be no reasonable ground for anxiety about the ways and means for its vigorous prosecution, do not come of occasional exhortation or impulse ; they are the products of sober Missionary thought and education.

The undersigned presents this brief statement of his own views to his Brethren of the Clergy and Laity, as the basis of an appeal for their aid in securing a much wider circulation for THE SPIRIT OF MISSIONS. On how broad a scale this Magazine, pronounced by Bishop Bedell the best Mis-

sionary publication in the world, and spoken of by other Bishops in terms of unqualified commendation, has the opportunity of doing its specific work, may be judged of by the ratio of subscribers to communicants in each Diocese and Missionary Jurisdiction, leaving out of the computation copies sent to Bishops and other Clergymen, most of which are on our free list.

DIocese.	SUBSCRIBERS.	COMMUNICANTS.	RATIO.
Alabama.....	30	3,046	1 to 101
Arkansas.....	14	715	1 to 51
California.....	90	2,741	1 to 30
Colorado, including New Mexico and Wyoming.....	19	340	1 to 18
Connecticut.....	450	15,969	1 to 35
Dakota and Nebraska.....	14	1,182	1 to 85
Delaware.....	40	1,644	1 to 41
Florida.....	22	464	1 to 21
Georgia.....	36	3,424	1 to 95
Illinois.....	180	6,640	1 to 37
Indiana.....	62	2,804	1 to 45
Iowa.....	52	2,440	1 to 47
Kansas.....	14	1,018	1 to 72
Kentucky.....	53	3,827	1 to 72
Louisiana.....	21	3,955	1 to 188
Maine.....	37	1,871	1 to 51
Maryland, including Easton.....	60	16,313	1 to 271
Massachusetts.....	331	11,706	1 to 35
Michigan.....	167	7,795	1 to 46
Minnesota.....	63	3,205	1 to 51
Mississippi.....	17	2,000	1 to 117
Missouri.....	110	3,706	1 to 33
Nevada and Arizona.....	..	197	.....
New Hampshire.....	50	1,308	1 to 26
New Jersey.....	238	11,024	1 to 46
New York (five Dioceses).....	1,392	62,948	1 to 43
North Carolina.....	45	3,321	1 to 73
Ohio.....	197	9,740	1 to 49
Oregon and Washington Territory.....	17	521	1 to 30
Pennsylvania (three Dioceses).....	668	28,324	1 to 42
Rhode Island.....	163	5,112	1 to 31
South Carolina.....	23	3,720	1 to 161
Tennessee.....	14	2,711	1 to 193
Texas.....	8	2,085	1 to 260
Utah, Montana and Idaho.....	10	245	1 to 24
Vermont.....	60	2,556	1 to 42
Virginia.....	120	10,977	1 to 81
Wisconsin.....	117	5,253	1 to 45
	5,004	247,464	1 to 45



This table of facts and figures, it will be observed, leaves out of account all reference to Churchmen who are not communicants. An experience of nine years has shown that many of this class take as deep an interest in our Mission work as the communicants themselves, and it cannot be doubted that such interest as they have, would be greatly increased by full and regular Missionary information, or that a like interest might be awakened in the hearts of many more of this class, if proper effort were made to induce them to read upon the subject. On the supposition that the number of persons who are not communicants is as three to one to those who are, we find that the ratio of subscribers to *THE SPIRIT OF MISSIONS* to the whole number of Churchmen is as 5,094 to 1,000,000, or 1 to nearly every 200, which, in point of fact, would give an average of not more than two copies to each congregation in the United States.

This article is headed, "To Whom it May Concern." It is believed that it concerns first and most deeply those who are bound by their commission to preach the unabridged and unmutilated Gospel of CHRIST. In the next place, it would seem to concern very seriously those who have received and accepted that Gospel as the light and joy and hope of their own lives, and are anxious that others should be partakers with them of the same blessing. And furthermore, it concerns all those who believe, with the head if not with the heart, that this Church has a work to do for this generation and for those that are to come after, upon which the whole future of the Nation may depend.

Will the Clergy and the Laity who are now readers of our Missionary Magazine do all that in them lies to aid us in extending its circulation? A little decided effort on the part of each, would give us a subscription list bearing a vastly better proportion than the present, to the number of those who should be interested in the earnest prosecution and large extension of the Mission work of the Church.

A. T. TWING,

*Sec'y and Gen'l Agent.*

## MEMORIALS.

THE season which the Church keeps in memory of the Resurrection of her Blessed LORD recalls other memories, whose sweetness overpowers their sadness, of those of our homes and parishes, who, having fallen asleep in that same LORD, await in Him their glad arising. For those whom men call dead, the living are wont to love to make some lasting memorial; and around and in our churches, and in our cemeteries, are found monuments, and headstones, and tablets, which keep before the eyes of coming generations the names of blessed saints, whose virtuous and godly living we pray for grace to follow.

In a land and time like ours, opportunity is given, alongside of an urgent need, to make memorials far more lasting and more beautiful than these. To-day's Messages from the Mission Field tell of a church built in Nebraska in memory of dear parents deceased. They tell, too, of a parish which, for its decent Communion service, has simply a chalice ; and of another whose only service is of tin. Instead of embodying the token of our affection in a block of wood or stone, however beautiful, what could be more comforting than to link it forever with that Sacrament which is to keep alive in the Church the memory of CHRIST'S Death and Passion till He shall come again? Every Missionary ought to have a private Communion service as his own personal property. He then need not be at a loss for the fit vessels wherewith to celebrate the Feast. Some of us could supply so small—yet how great !—a need as this. Some could provide the larger service really fit for churches. To all would come the comfort of the hope that, ever afterwards, their names will go up before God among those who, in trouble and sorrow, need His comfort and succor, while, at the same time, will be kept in thankful remembrance before Him these His servants, our beloved, departed this life in His faith and fear.

Strange if men will not grasp thankfully at these opportunities. And an example of such happy work is set us, on a large scale, in the memorial church recently built in Nebraska. How literally, by such monuments, the dead yet speak ! Years pass away, and at last the giver passes with them to join the soul in whose dear memory the gift was made. But far away from their quiet graves, far away where men are fighting the awful battle of life, and groaning under the burden of weary and heavy-laden hearts, stands the House of the LORD which this gift reared, ever preaching, by its very presence, of One Who said : “Come unto Me, and I will give you rest.” There children are taken into the Fold of CHRIST, there trained in the fear of the LORD, there nourished by the Bread of Life. Generations gather within its sacred courts, and none can estimate the world-wide influence it may exert, as one and another person, after training there, goes forth to other homes to carry on the Gospel tidings. And as the soul of the giver waits in Paradise the coming of the last great Day, perhaps its blessed lot may be to see unfold before it the great work which God hath wrought ; to hear how, in a wide and spiritual sense, children rise up to call our dear ones blessed.

NOTE.—A silver private Communion service may be obtained for \$30 ; one, larger, of fine plated metal, for use in churches, at rates from \$30 to \$40. We gladly offer to obtain information regarding them, for any one desiring to make such memorials, and to furnish them with the names of Missionaries. Other articles for Church use might serve as memorials in like manner—as fonts, stained windows, etc. We would consider it, at this office, a privilege to be allowed to join in such sacred work, by filling carefully any commissions of this sort sent us.



## MITE CHESTS.

THE Jubilee Year proper closed with October, 1872, but we are using the Jubilee Mite Chests during the present year. These silent preachers, as we have sometimes called them, have been very successful in gathering funds for the treasury of the Domestic Committee ; and not less so, it is believed, in furthering the Missionary education of children and others, who have diligently and conscientiously used them. Money has a definite value, which can be at once and easily measured. Missionary education is less definite, as it is a thing of progress, and is likely to go on, reproducing itself in the near and distant future. The amount secured by means of the Chests, in three years, (the average working time for each cannot have been much more than two years), is between sixty and seventy thousand dollars. This result may seem extraordinary to some ; and the more so, when we state that only about one-third of the Chests sent out from this office have made, or are expected to make, any response at all. We have disposed of nearly two thousand within the past six or seven weeks, and are in daily receipt of orders for more. They are going into better hands now than at first, and so are becoming more and more a power for good. The entire cost of this appliance varies but slightly from nine thousand dollars, which gives for every one hundred dollars invested, between five and six hundred dollars in return. Not a tithe of the inherent capability of this Mite Chest system has yet been developed. *We* have done what we could, and we have had many conscientious and energetic helpers. The need of many more of the same sort is very urgent. God bless abundantly those we have, and send us those we need !

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HOW TO DO IT.

THE Department of "Woman's Work" in this Magazine has attracted, and deservedly, we think, very marked attention. We have not before referred to it in terms of commendation—the only ones that a just criticism could employ—for the reason that it has seemed abundantly able to take care of itself, and to make its own way. And we do not refer to it now through any fear that in these respects it will be less capable in the future than it has been in the past. How manifold and multiform Woman's work is, and how broad is the sphere of it in the Church of God, we are only beginning to learn ; but we are certainly making progress. Regarding the elementary principles and stages of a sound education therein, this Department has been, and, we doubt not, will continue to be, fruitful in wise suggestions. And there is reserved ability enough in the management, to take the learners on to any stage they may desire to reach.

Our pen is taken up to ask for a careful consideration of the paper in

the present number, entitled "Social Missionary Meetings," and especially of the opening paragraphs of that excellent paper. They tell, in words that are utterly without ambiguity, and are clear above the region of fog and miasma, "how to do it," how to begin and carry on the work of Missionary Education. Somebody will live to see the day when parishes in which this work is wholly neglected, or, what amounts to about the same thing, is handed over to a Secretary and General Agent, to deal with during thirty or forty minutes, once a year, will be considered as behind the times, and as practically unacquainted with the spiritual forces by which the world is to be regenerated.

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### WHATSOEVER.

AMONG the letters from our Missionaries received at this office, is the following brief epistle :

*"Editor Spirit of Missions :*

"SIR : On receiving my appointment as Missionary of the Domestic Board, I was requested to write anything of interest for the SPIRIT OF MISSIONS. I enclose a communication, if you think it suitable ; if not, would you do me the favor to return it to me ?"

This communication, given on page 221,—you will bear in mind that it was written by a Missionary of the Domestic Committee,—was found to relate to the Indians ; yet we did not hand it over to the Indian Commission for use in their Department, for the simple and plain reason that it intimately concerns our own, and demands from us, with an appalling force, our serious consideration.

Over the prairies of the West, beyond the Rocky Mountains, to the Pacific Ocean, and south to the Mexican Gulf, wherever and however the tide of emigration takes its course, there we are in duty bound to provide that the Church be at hand in its fulness of ministration, caring for the souls of men. Yet we may go into town after town in our West and South, and find no sign of a church, though drinking and gambling and dance saloons abound ; we may walk the streets for hours, and find no Minister of CHRIST to baptize the children whom, from the moment of their woful birth, the Devil marks with his sign-manual ; none to warn the living of a judgment to come, none to stand beside the dying, none to bury the dead. Yet they are our sons and brothers who rush with the rushing tide into this unhallowed, God-forsaking life. There is the shadow of an awful doom hanging over them and us.

Four months ago, in the city of New York, during a meeting of the Board of Missions, a band of wild Indians from the South-west came into church, up to the very chaneel, and there, before a representative body of




our Communion, asked from us help and instruction. Bishops, Priests, and influential laymen heard them with great interest, and gave them hope that they should be remembered and aided. Where has been the glad fulfilling of this hope, by a Church bowed down with thanksgiving to God, for His wonderful long-suffering in thus granting to us one more opportunity to make amends to this people, for the hideous evil of our nation's treatment of it in the past ?

It is a vivid picture of what is and has been the truth in this land. North, South, East and West, this red Lazarus lies at our gate, full of sores, desiring to be fed with the crumbs that fall from our table. So has he lain for years and years, except when wrongs, often past the telling, have driven him to desperation and revenge. Is there no sign of the wrath of Almighty God, visiting sin upon the third and fourth generation, in this fact, viz. : that the children of men who destroyed *for* meat these people for whom CHRIST died, are filling our West with an irreligious white race, worse, in their subtle ingenuity and recklessness of sin, than the Indian, who, at least, can *reverence* a Spirit greater than himself ?

How far the salvation of these tribes and that of our own people are bound in the same bundle of life or death, God only knows ; but it affords us a subject of solemn thought. To work for both, is our bounden duty. To what extent we ought to work, how few have dared fully to consider, as how few face thoroughly that other problem : What shall a man give in exchange for his soul ? We write in the Lenten Ember week, that which is for reading in the month when the Church commemorates the Crucifixion of her LORD. The city which gave Him over to death in seeming impunity, was trodden beneath the Roman heel ere the century had closed. It has been always so. *Whatsoever* a man soweth, *that* shall he also reap. Abel was utterly in Cain's power for a moment, but Cain was ever afterwards a vagabond on the face of the earth. Jezebel took the life of Naboth, and in the portion of Jezreel dogs ate her flesh. Herod slew an Apostle with the sword, and even before death his body was given over to death's minions for their prey. We look upon God as merciful, and He is so indeed ; yet the same sure word that opens wide the gate of Heaven's unending bliss, waits to open also, and to shut, close-barred forever, the awful gate of Hell, on those who barter souls for this world's goods.

To kneel in festal garments at the foot of the Cross ; to drop a paltry coin into the alms basin, from hands which glitter with costly gems ; to sigh over the needs of our great South and West, but never to work to supply them as men work for riches, or pray as men pray for beloved and dying children ;—is this the fasting and the weeping and the praying which shall avert the wrath of an offended God ? this the offering of broken and contrite hearts which God will not despise ?

## ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from February 6 to March 6, 1873, inclusive:

ALABAMA.		CENTRAL PENNSYLVANIA.	
Mobile—Christ.....	\$61 75	Mauch Chunk—St. Mark's, M. C....	70 16
Taladega.....	3 00 64 75	Summit Hill—St. Philip's, M. C....	20 63
ALBANY.		White Haven—St. Paul's, M. C....	9 65 100 44
Claverack—Trinity, M. C.....	5 58	COLORADO.	
Fairfield—Mrs. J. S.....	7 06	Ula—St. James'.....	5 50 5 50
Lansingburgh—Trinity, Willis		CONNECTICUT.	
Reddick, M. C.....	3 21	Ansania—Christ.....	54 67
Sandy Hill—Zion, M. C.....	6 16	Darien—St. Luke's.....	9 00
Schuylerville—St. Stephen's, M. C.	9 25	Eseze—St. John's.....	14 61
Troy—St. Paul's.....	216 76	Fair Haven—St. James', for Bp.	
Waterford—Grace, Ada Reddick,		Tuttle.....	46 00
M. C.....	3 36 251 39	Greenwich—Christ, M. C.....	1 20
ARKANSAS.		Hartford—St. John's, for Bp.	
Batesville—St. Paul's.....	10 00	Whipple.....	7 00
Fayetteville—St. Paul's.....	17 90	New Haven—Ascension.....	19 94
Jacksonport—Grace.....	2 00	St. Thomas, M. C.....	23 67
Washington—Grace.....	4 90	New London—St. James', M. C....	40 00
Amete—Incarnation.....	7 85 41 75	New Milford—St. John's, A daughter	
CALIFORNIA.		ter of the Church.....	100 00
San Francisco—St. Luke's.....	34 00	Newtown—Charlie Howard's Miss.	
San Mateo—St. Matthew's.....	47 00	Box.....	1 00
Stockton—St. John's.....	14 25 95 25	Stamford—Kittie and Allie.....	5 00
CENTRAL NEW YORK.		Westport—Christ, M. C.....	42 00 855 09
Adams—Emmanuel.....	1 46	DELAWARE.	
Augusta—St. Andrew's.....	2 77	New Castle—Emmanuel, "B.".....	3 00 3 00
Auburn—St. John's, of which for		EASTON.	
Bp. Clarkson, \$30.....	27 50	Easton—"H.".....	5 00
St. Peter's, of which from		Cambridge—Great Choptank Parish,	
M. C., \$105.19.....	205 19	ish, M. C.....	20 00
Baldwinsville—Grace.....	5 60	Kent Co.—Shrewsbury Parish, M.	
Big Flats—St. John's.....	1 10	C.....	14 21 39 21
Elmira—Trinity.....	235 00	FLORIDA.	
Carthage—Grace.....	2 35	Fernandina—St. Peter's.....	7 50
Chittenango—St. Paul's.....	86	Palatka—St. Mark's.....	4 00
Fulton—Zion.....	4 36	Pensacola—Christ.....	72 25 83 75
Hamilton—St. Thomas'.....	5 00	GEORGIA.	
Horseheads—St. Matthew's.....	1 96	Griffin—St. George's.....	5 00 5 00
Ithaca—St. John's.....	18 51	ILLINOIS.	
Jordan—Christ.....	20 00	Albion—St. John's, M. C.....	6 87
Mexico—Grace.....	5 53	Brimfield.....	2 00
McLean—Zion.....	2 00	Carlisle—St. Paul's.....	5 00
New Hartford—St. Stephen's.....	15 33	Cairo—Redeemer, M. C....	37 00
Oneida—St. John's.....	3 90	Kankakee—St. Anne's.....	2 00
Oswego—Christ S. S., of which Bp.		Manhattan—St. Paul's.....	3 50
Whipple, \$12.50; Bp.		Morrison—M. C.....	4 26
Tuttle, \$40.....	52 50	New Lenox—Grace.....	2 50
Evangelist's.....	20 50	Peoria—St. Paul's, for St. James',	
Oxford—St. Paul's.....	218 09	Deer Lodge.....	5 00
Paris Hill—St. Paul's.....	5 00	Petersburgh—Mission.....	3 25
Perryville—St. Stephen's.....	54	Waverly—Christ.....	11 45
Pierrepont Manor—Zion.....	20 87	Winchester—St. Ignatius.....	13 79 96 62
Port Leyden—St. Mark's, M. C....	8 00	INDIANA.	
Rome—Zion.....	20 00	Evansville—St. Paul's, M. C.....	20 00
Seneca Falls—Trinity.....	38 00	South Bend—St. James'.....	9 95 29 95
Syracuse—St. James'.....	11 90	IOWA.	
St. Paul's.....	86 98	Tipton—M. C.....	51 51
Grace.....	2 66		
Theresa—St. James'.....	7 00		
Trumansburgh—Epiphany.....	27 16		
Utica—E. D. B.....	2 00		
Calvary.....	5 00		
Offering at Conference.....	96 80		
Waterville—Grace.....	7 84		
Waterloo—St. Paul's.....	64 83		
Watertown—Trinity.....	68 52 1322 16		



## KANSAS.

<i>Blue Rapids</i> —.....	4 00	
<i>Fort Scott</i> —St. Andrew's.....	4 80	
<i>Hiawatha</i> —.....	5 00	13 80

## KENTUCKY.

<i>Georgetown</i> —Holy Trinity.....	5 40	
<i>Louisville</i> —W. C.....	4 00	
<i>Pewee Valley</i> .....	8 00	
<i>Versailles</i> —St. John's.....	15 78	33 18

## LONG ISLAND.

<i>Astoria</i> —Redeemer.....	12 00	
<i>Brooklyn Heights</i> —Grace, of which for Bp. Clarkson, \$500; Bp. Randall, \$100; Bp. Whipple, \$5; Bp Tuttle scholarships, \$120; Prof. Kidney, \$100; Rev. J. J. Enmegahbowh, \$50; Nashotah, \$1000; Rev. T. Marsden, \$55.75; Rev. J. P. Taylor, \$50; Rev. H. C. Miller, \$50; Rev. E. Burke, \$35; Rev. G. B. Cooke, \$50; Rev. J. S. Atwell, \$50; Rev. W. H. H. Ross, \$35; Yankton Indian Mission, \$12; General, \$6234.43.....	8447 18	
Holy Trinity.....	25 00	
Redeemer, M. C.....	2 00	
St. James', Ladies' Benev- olent Society, part pay't Miss. Stipend.....	150 00	
St. Mary's, of which for Seabury Mission, \$20... St. Peter's, of which for Bp. Vail, \$50; Rev. S. Benedict, \$10.....	135 81	
(E. D.) Christ, M. C.....	13 49	
" Grace, M. C.....	47 73	8878 21

## MAINE.

<i>Old Town</i> —St. James'.....	5 00	
<i>Thomaston</i> —St. John's, of which for Bp. Whipple, \$5.....	11 63	16 63

## MARYLAND.

<i>Annapolis</i> —St. Anne's.....	194 11	
<i>Cumberland</i> —Emmanuel.....	36 29	
<i>Charles Co., Port Tobacco</i> —M. C.....	17 17	
<i>Frederick, Urbana Co.</i> —M. G.....	8 69	
<i>Pocomoke Parish</i> —St. Mary's.....	9 00	
<i>Somersel Co.</i> —Coventry Parish.....	4 00	
<i>Washington</i> —St. John's, of which for Missions in the South, \$10.....	100 00	
<i>West River</i> —Christ.....	20 00	
<i>Worcester Co.</i> — <i>Snow Hill</i> , M. C.....	6 40	395 66

## MASSACHUSETTS.

<i>Charlestown</i> —St. John's.....	10 00	
<i>Lawrence</i> —Grace, a member.....	5 00	
<i>North Adams</i> —St. Mark's, M. C.....	2 50	
<i>South Boston</i> —St. Matthew's, M. C.....	7 00	24 50

## MICHIGAN.

<i>Adrian</i> —Christ, M. C.....	12 33	
<i>Brooklyn</i> —All Saints'.....	5 13	
<i>Detroit</i> —St. Stephen's.....	6 00	
<i>East Saginaw</i> —St. Paul's.....	35 75	
<i>Grand Rapids</i> —St. Mark's, a member Industrial Band, for Bp. Tuttle.....	10 00	
<i>Trenton</i> —St. Thomas.....	3 60	
<i>Wyandotte</i> —St. Stephen's, M. C.....	11 40	84 21

## MINNESOTA.

<i>Basswood Grove</i> —16 M. C.....	20 37	
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<i>Bellewood</i> —9 M. C.....	8 09	
<i>Hastings</i> —2 M. C.....	3 63	
<i>Minneapolis</i> —Gethsemane, M. C.....	40 00	
Oak Grove Mission.....	2 13	
<i>Point Douglas</i> —9 M. C.....	4 84	
<i>St. Anthony</i> —Holy Trinity.....	13 00	
<i>Vermillion</i> —4 M. C.....	2 73	94 85

## MISSISSIPPI.

<i>Columbus</i> —St. Paul's.....	5 00	
<i>Lexington</i> —St. Mary's.....	3 60	
<i>Yazoo City</i> —.....	25 00	33 60

## MISSOURI.

<i>Fayette</i> —St. Mary's.....	1 15	
<i>Glasgow</i> —St. Stephen's.....	1 05	
<i>Hannibal</i> —Trinity, M. C.....	7 10	
<i>St. Louis</i> —Christ.....	94 00	
" Sales of Pioneer Church.....	40 88	163 55
Holy Communion, of which for school at Mesilla, New Mexico, \$10.....	19 37	

## NEW JERSEY.

<i>Bridgeboro</i> '—E. G. U.....	2 50	
<i>Belleville</i> —Christ, M. C.....	17 89	
<i>Hackensack</i> —Christ.....	1 39	
<i>Jersey City</i> —St. Matthew's.....	100 00	
<i>Morristown</i> —St. Peter's, M. C., \$131.88; for Bp. Tuttle, \$10.....	141 38	
<i>Mount Holly</i> —St. Andrew's.....	6 60	
<i>Newton</i> —Christ, of which from M. C., \$14.44.....	20 50	
<i>Orange</i> —St. Mark's, M. C.....	2 05	
<i>Perth Amboy</i> —St. Peter's, M. C.....	3 54	
<i>Salem</i> —St. John's, of which for Bp. Tuttle, \$10.....	66 63	
<i>Somerville</i> —St. John's, M. C.....	2 00	364 57

## NEVADA.

<i>Hamilton</i> —M. C.....	20 00	20 00
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## NEW YORK.

<i>Clifton</i> —St. John's.....	50 00	
<i>Matteawan</i> —St. Luke's, of which from M. C., \$29.60.....	75 08	
<i>Morrisania</i> —Trinity, M. C.....	4 10	
<i>New Rochelle</i> —Trinity, M. C.....	6 50	
<i>New York</i> —Grace, in part, of wh. for Bp. Kip, \$1,000; Bp. Armitage, \$500.....	5467 46	
Holy Communion, M. C.....	2 00	
Incarnation, M. E. N. and M. A. S.....	20 00	
St. Chrysostom.....	11 58	
St. John Evangelist, M. C. " Baby.....	9 15	
Bell.....	5 50	
St. John Baptist, M. C.....	14 00	
St. John's Chapel.....	30 00	
St. Luke's, of which from M. C., \$67.39.....	485 93	
St. Mark's, for Rev. J. C. Fitnam.....	20 00	
St. Timothy's.....	10 00	
Transfiguration.....	20 00	
Trinity.....	96 42	
Trinity Chapel.....	1122 67	
Mr. and Mrs. Henry Chaun- cey.....	100 80	
" G.".....	600 00	
" Baby Bell ".....	2 50	
<i>Patterson</i> —E. S.....	3 50	
<i>Rossville</i> —Misses Wallace.....	15 00	
<i>Sing Sing</i> —Trinity.....	25 00	
<i>Tarrytown</i> —St. Mark's, M. C.....	3 75	
<i>Tompkinsville</i> —St. Paul's.....	6 90	
<i>White Plains</i> —Grace, M. C.....	34 05	

<i>Yonkers</i> —St. Paul's, part payment of stipend.....	13 00	
St. Paul's, M. C.....	3 87	8257 96

## NORTH CAROLINA.

<i>Beaufort</i> —St. Paul's.....	1 50	
<i>Fayetteville</i> —St. John's, M. C.....	23 88	
<i>Jackson</i> —The Saviour.....	7 00	
<i>Wilmington</i> —St. John's.....	43 96	75 84

## OHIO.

<i>Cleveland</i> —Trinity.....	109 50	
<i>Cincinnati</i> —Calvary.....	148 50	
Christ.....	375 44	
" In Memoriam, Carl K. A., for a scholarship in Bishop Randall's Divinity school.....	400 00	
Rev. R. G.....	6 50	
<i>Middletown</i> —Ascension.....	5 40	
<i>Oberlin</i> —Christ.....	5 00	
<i>Springfield</i> —Rev. E. H. C., M. C.....	7 00	1057 84

## OREGON.

<i>Corvallis</i> —Good Samaritan.....	4 00	
<i>East Portland</i> .....	28 55	
<i>Oregon City</i> —St. Paul's, M. C.....	2 28	
<i>Portland</i> —M. C.....	10 00	44 83

## PENNSYLVANIA.

<i>Andalusia</i> —M. C.....	15 00	
<i>Morrisstown</i> —St. John's.....	50 00	
<i>Philadelphia</i> —Christ.....	172 14	
Incarnation, of which for Bp. Morris, \$25.....	80 00	
St. Mark's.....	514 00	
(Holmesburg) Emmanuel (Kingsessing) St. James', for Nashotah.....	3 50	
	6 00	840 64

## PITTSBURGH.

<i>Erie</i> —St. Paul's.....	50 00	
<i>Pittsburgh</i> —Grace.....	4 34	
<i>Washington</i> —Trinity, for St. Barnabas' House.....	10 00	64 34

## RHODE ISLAND.

<i>Manton</i> —St. Peter's.....	4 00	
Grace.....	19 41	
<i>Providence</i> —St. Stephen's, of which for Bp. Neely, \$200; for Bp. Whipple, \$50; for Bp. Tuttle, \$55.....	601 00	634 41

## SOUTH CAROLINA.

<i>Abbeville</i> —Trinity, M. C.....	3 79	
<i>St. Stephen's</i> —St. Stephen's.....	17 33	
<i>Summerville</i> —St. Paul's, M. C.....	21 35	42 47

## TENNESSEE.

<i>Somerville</i> —St. Thomas'.....	18 05	18 05
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## TEXAS.

<i>Independence</i> —Grace.....	2 50	
<i>Waco</i> —St. Paul's.....	7 10	9 60

## VERMONT.

<i>East Berkshire</i> —Calvary.....	4 17	
<i>Montgomery</i> —Union Church.....	4 43	

<i>St. Alban's</i> —St. Luke's, M. C.....	1 50	
Susie's Birthday, for Bp. Neely.....	5 00	
<i>Sheldon</i> —Grace, M. C.....	10 48	25 58

## VIRGINIA.

<i>Amelia Co.</i> —Chula, P. F. B.....	3 50	
<i>Amherst C. H.</i> —Ascension.....	3 00	
<i>Eastville</i> —Christ, Mrs. J. P., for Bp. Randall.....	10 00	
<i>Essex Co.</i> —Mrs. W.....	1 00	
<i>Parkersburg</i> —Trinity.....	46 50	
<i>Portsmouth</i> —Trinity, M. C.....	18 17	82 17

## WASHINGTON TERRITORY.

<i>Olympia</i> —St. John's.....	16 50	
<i>Seattle</i> —.....	12 00	29 00

## WESTERN NEW YORK.

<i>Alton</i> —Christ.....	10 90	
<i>Batavia</i> —St. James'.....	53 46	
<i>Bath</i> —St. Thomas'.....	20 00	
<i>Branchport</i> —St. Luke's.....	39 00	
<i>Buffalo</i> —Grace, M. C.....	41 65	
St. Paul's.....	259 95	
Trinity.....	81 25	
<i>Canandaigua</i> —St. John's.....	11 01	
<i>Catharine</i> —St. John's.....	8 52	
<i>Corning</i> —Christ.....	7 57	
<i>Hammondsport</i> —St. James'.....	5 27	
<i>Geneva</i> —St. Peter's.....	120 67	
Trinity, M. C., \$40.31; Ladies' Sewing Society, \$25.....	187 00	
<i>Havana</i> —St. Paul's.....	4 02	
<i>Hornellsville</i> —Christ.....	12 00	
<i>Jamestown</i> —St. Luke's.....	4 05	
<i>Lockport</i> —Grace.....	16 79	
<i>Lyons</i> —Grace.....	29 20	
<i>Niagara Falls</i> —St. Peter's.....	78 38	
<i>Palmyra</i> —Zion.....	8 64	
<i>Rochester</i> —Christ.....	65 90	
St. Clement's.....	106 44	
St. Luke's, of which for Bp. Tuttle, \$3.....	75 48	
St. Paul's.....	97 21	
Mrs. C. B. E. & L. A. B., for Dry Grove.....	3 50	
<i>Stafford</i> —St. Paul's.....	8 00	
<i>Warsaw</i> —Trinity.....	2 59	
<i>Miscel</i> —A. W., for Bp. Whipple... ..	10 00	1368 45

## WISCONSIN.

<i>Madison</i> —Grace, M. C.....	9 37	
<i>Star Prairie</i> .....	1 55	
<i>Wagon Landing</i> —St. John's.....	1 30	
<i>Waupun</i> —Trinity, M. C.....	8 00	20 22

## MITE CHESTS.

Receipts for the month not credited to Parishes.....	183 55	183 55
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## YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	1031 50	1031 50
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## MISCELLANEOUS.

"O,".....	82 00	
Mrs. C. R., for Dry Grove.....	2 00	
H. of S.....	5 00	
A Lady, for Church at Helena.....	2 00	
Cash.....	30	91 30

Received for General Purposes.....	\$21,714 50
Received for Special Purposes.....	4,769 75

\$26,484 25

Amount previously acknowledged.....	\$64,634 90
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Total since October 1, 1872.....	\$91,119 15
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**ERRATA**—In the March Acknowledgments, for "New York, Garrison's, St. James'," read, "Garrison's, St. Philip's"; under Connecticut, New Haven, Trinity, for Bishop Tuttle, insert the words, Mrs. W. B. B.



# INDIAN COMMISSION.

## Missionaries and Teachers among the Northwestern Tribes.

### NEBRASKA.

Under Bishop HARE.

#### *At Santee Agency—*

Rev. Sam'l D. Hinman, Presbyterian.  
Rev. Paul Mazakute (Native Dakota), Presbyterian.  
Rev. Daniel Hemans, " Deacon.  
Miss Emily J. West, Teacher.

#### *NIORRARA—(Jurisdiction formed out of Dakota).*

Under Bishop HARE.

#### *At Yankton Agency—*

Rev. Joseph W. Cook, Presbyterian.  
Rev. Luke C. Walker (Native Dakota), Deacon.  
Miss Anna M. Baker, Teacher.  
David Tatiyopa (Native Dakota), Teacher and Catechist.  
Frank Vassar (Native), Catechist.

#### *At Choteau Creek—*

John Robinson, Teacher in charge.  
Salos P. Walker (Native), Catechist and Teacher.

#### *At White Swan—*

Edward Ookiye (Native), Catechist and Teacher.  
Baptiste Defou (Native), Catechist in Half-Breed Band.

#### *At Ponka Agency—*

Rev. J. O. Dorsey, Deacon.

Mrs. M. S. Stanforth, Teacher.

Sister Mary Graves, Teacher.

Miss M. Ives, "

Miss E. Nicolas, "

#### *Crow Creek Agency—*

Rev. H. Burt, Deacon.  
Sister Anna Pritchard, Teacher.

#### *Lower Brule Agency—*

Rev. W. J. Cleveland, Deacon.  
Sister Lizzie Stiteler, Teacher.  
Miss Mary J. Leigh, "  
Mr. Walter S. Hall, "

#### *Cheyenne Agency (temporarily quartered at Fort Sully)—*

Rev. Henry Swift, Deacon.  
Geo. Long (Native), Catechist.

### MINNESOTA.

Under Bishop WHIFFLE.

#### *At White Earth Reservation—*

Rev. J. J. Enmegahbowh (Native Chippewa), Presbyterian.

Robt. Paudosh (Native), Teacher.

Alex. Vinton (Native), Teacher.

Mrs. J. A. Spears, Teacher.

### WISCONSIN.

Under Bishop ARMITAGE.

#### *At Oneida Agency—*

Rev. E. A. Goodnough, Presbyterian.

## RUPERT'S LAND—A LETTER FROM ITS BISHOP.

### THE ENGLISH CHURCH WORKING WITH US AMONG THE WESTERN TRIBES.

We gave an account in our last number of the consecration of a Bishop to the Indians by the English Church, in the same month in which Bishop Hare was solemnly set apart. On the following page the reader will find some notes on the territorial jurisdiction of the new Bishop. The following extract from a letter from the Bishop of Rupert's Land, from which the new Bishopric of Moosonee has been set off, will be read with interest. It was addressed to a prominent layman of our Church, well known at home and abroad for his zeal and labors in behalf of Indian Missions. The Indians to which it refers are a part of the hostile band that took refuge in the British territory in the winter of 1862. Their chief, Medicine Bottle, was captured by strategy, and taken to Fort Snelling, and afterwards hung. His guilty companions, thoroughly subdued, and broken in spirit, have not dared to return to their former homes in consequence of their crimes, and the feeling against them. They would, no doubt, gladly welcome a Christian teacher and guide among them, and one of their own nation could not fail to accomplish an important work :

BISHOP'S COURT, MANITOBA,

Canada, Feb. 14th, 1873.

MY DEAR BROTHER : I have read with wonderful and admiring interest the progress of the work of the Church [among the Indians] in a late copy of

THE SPIRIT OF MISSIONS. I read the extracts to the students of St. John's College at our last Sunday evening Service.

And here I have a very important subject to bring before you:

It has been communicated to me from a source entitled to confidence, that there are hopes of our being able to obtain for the Sioux who fled here after the Minnesota Massacre a reservation from the Dominion Government. I am asked what the Church of England can do for them. They are quite a numerous body of Indians and they would under the circumstances be very open to instruction. There seems a most Providential opening; can we not avail ourselves of it? Now I am looking to you for something more valuable than silver and gold—a native Sioux minister full of the love of CHRIST, and valuing the simplicity of the gospel of CHRIST, competent to conduct a mission among his countrymen.

This large body of Sioux are really your Indians. They have fled across our border. God seems to be opening the way for the Gospel being given to them. I hope to be able to obtain the funds. Can you give us the man; I trust a competent man, as it will be an experiment with our Government. Much may depend on the issue for future action among the Plain Indians.

I have read with much interest what you said about the Sioux Missions. I should be thankful if we could be thus more closely connected.

## THE INDIAN BISHOPRIC OF MOOSONEE—THE ENGLISH CHURCH AMONG THE INDIANS.

BISHOP HORDEN is the first *Bishop of Moosonee*—the Indian name of Fort Moose, which has for some time past been his Missionary home. He takes over from Bishop Machray of Rupertsland the care, for the present, of the whole of the as yet uncolonized portion of what was formerly known as the Hudson Bay Company's Territory: the Bishop of Rupertsland retains only the "Colony of Manitoba" and an adjacent part of the "North-west Territory;" the rest of that immense territory becomes the Bishopric of Moosonee, having an area of over two million square miles! Mighty as is this area, it is thought not to contain at present 50,000 souls, and where it stretches up to the highest northern latitudes it will doubtless ever remain "the great lone wilderness," as a recent traveller has aptly described it; but at the south-eastern border, the vanguard of a mighty host of immigration is already drawing near, and in a brief time the population is expected to mount up to millions. Railways are now extended through the State of Minnesota, in the adjacent Republic, into the new Colony of Manitoba, which is rapidly losing the curious old-fashioned aspect which it wore while it was merely the secluded Selkirk settlement. That settlement was originally of Presbyterians from Scotland, and the rest of the few "civilized inhabitants of those parts were half-breeds, of French-Canadian and Indian parentage, and of the Roman Catholic Communion; so that the Church of England has had, and still has, an uphill task before her in the long neglected, but now world-watched, great North-west." Under the auspices of the C. M. S., however, a good deal has been done, not only for the pioneers of the settlement, but for the roving Indians throughout the wide wastes beyond, even up to within the Arctic Circle itself. There are nearly forty Mission Stations; twelve of our clergy are either partly or wholly of Indian descent; and St. John's College is now founded on the Red River for the further development of our Church's fast-growing work.—*Colonial Church Chronicle*.





THE CHURCH AND RECTORY OF REV. PAUL MAZAKUTE,  
BASILLE RIVER, NEBRASKA, JUNE, 1872.

THE Rev. Paul Mazakute (Iron Shooter) is a native Sioux Indian of the Santee tribe, and one of the little band of native Clergy which Mr. Hinman has trained up during his Missionary labors among that people. He is in full Orders, and his life and character fairly illustrate the living power of the Gospel, presented through the Church, in transforming savage warriors into self-denying and even saintly Ministers of CHRIST.

Over a year ago, ill-health compelled him to give up a routine of daily and arduous Ministerial duty in connection with the Santee Mission, and take up his abode in a sequestered part of the Santee Reservation, where it was thought he would find the rest demanded by his physical condition. He took up his claim on the Basille River, about eighteen miles distant from the Mission House, and commenced cultivating a small field for the support of his family. But his anxiety for the welfare of his people, many of whom were settled in the valley not far from him, overmastered his prudence, and led him to construct a bough house in which he could preach to them and to strangers coming into the valley, the Gospel of Salvation. When members of the Indian Commission visited the Santee Mission last July, they found Paul living in his Indian tipi, sleeping upon straw on the ground, and preaching on Sundays to his brethren gathered from distances of five and ten miles around.

Since that time a small but comfortable frame chapel has been erected near the site of the bough house, and also a plain log house in which Paul is now living. The money for the erection of the chapel was nearly all raised by a little band of devoted women in New York. It is proposed to send to this chapel, by Easter day, a small melodeon, the cost of which is about \$125, and for which the money is yet to be provided.

## HOW INDIAN WARS ORIGINATE,

A MORMON gives an Indian a crippled cow. When it recovers, a frontier man covets and attempts to take it from him, and being resisted, demands the aid of soldiers, and a Sioux war results. Twenty millions of money are spent; and, far worse, the lamented Fetterman and ninety-eight of his command are killed in a day, and hundreds of innocent lives on the border are sacrificed.

The negro servant of a military officer entices the wife of a Navajo chief, and is killed in the consequent affray. The Navajoes have large herds and fine lands which are wanted. They are a pastoral and agricultural people—not warlike, but war ensues. In two years they are conquered, and moved to a distant reservation as prisoners of war; half of their number die, and the remaining five or six thousand are brought back at last, poor and miserable, to occupy a part of their former home. What did it cost in lives and treasure to accomplish the crime?

The greed for gold and land causes its rapacious subjects to overrun the country of the Cheyennes and Arapahoes, when the ink of the treaty which guaranteed them its possession is hardly yet dried on the paper; and with no provocation proved, a regiment of volunteers perpetrate the infamous Sand Creek massacre. The consequent war costs hundreds of lives, the depopulation of the border, and thirty millions of dollars.—*Extract from the Report of U. S. Ind. Commissioners, 1872.*

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## THE PEACE POLICY AS DEFINED BY GENERAL SHERMAN AND OTHER ARMY OFFICERS.

“Among civilized men, war usually springs from a sense of injustice. The best possible way, then, to avoid war is to do no act of injustice. When we learn that the same rule holds good with Indians, the chief difficulty is removed. But, it is said our wars with them have been almost constant. Have we been uniformly unjust? We answer unhesitatingly, yes! We are aware that the masses of our people have felt kindly toward them, and the legislation of Congress has always been conceived in the best intentions; but it has been erroneous in fact or perverted in execution. Nobody pays any attention to Indian matters. This is a deplorable fact. Members of Congress understand the negro question, and talk learnedly of finance, and other problems of political economy, but when the progress of settlement reaches the Indian’s home, the only question considered is, “how best to get his lands.” When they are obtained the Indian is lost sight of. While our Missionary societies and benevolent associations have annually collected thousands of dollars from the charitable, to be sent to Asia and Africa for purposes of civilization, scarcely a dollar is expended or a thought bestowed on the civilization of Indians at our very doors. Is it because the Indians are not worth the effort at civilization? Or is it because our people, who have grown rich in the occupation of their former lands—too often taken by force or procured in fraud—will not contribute? It would be harsh to insinuate that covetous eyes have possibly been set on their remaining possessions, and extermination harbored as a means of accomplishing it. As we know that our legislators and nine-tenths of our people are actuated by no such spirit, would it not be well to so regulate our future conduct in this matter as to exclude the possibility of so unfavorable an inference?”—*Extract from Report.*





## MEMORIAL CROSSES.

A SCIENTIFIC paper—the *American Artisan*—thus makes mention of a new and beautiful work of art, manufactured after a design prepared by a person whose early and steadfast interest in the Indian Missions of the Church finds in this its latest expression. Arrangements have been made by which all the profits arising from the sale of the invention shall be devoted to that department of our Missionary effort :

“ It would be hard to trace to its origin the custom of providing flower-decked crosses as appropriate memorials of the dead. Perhaps it sprang

from the clinging of wild blossoms upon some wayside cross, or perhaps from the tender thought of some careful mourner in ages now remote. However this may be, the usage is full of poetical sentiment, and is becoming more and more thought of, until invention, perhaps for the first time, has been made to add to its attractiveness. A memorial cross has been patented that may be kept in the dwelling, the school-room, or the church, and be verdant continually with the growth of ivy, and decorated on memorial occasions with cut flowers. The cross itself is provided with receptacles for the cut flowers and water for their nourishment, and also with a hollow base which may be filled with mould to support the roots of the ivy or other plant twining about the cross."

These crosses are made of white metal, plated with silver, and are intended to be used, not only as memorials of loved ones who are at rest in Paradise, but also upon the birthdays of friends and other anniversaries, and upon Church Festivals. The engraving represents one face of the cross: the reverse contains in the place of the letters "I. H. S.," the words "IN MEMORIAM," beneath which a small oval frame can be suspended by a silver chain—both furnished with the cross—in which may be placed the photograph of the friend whose memory is then borne in mind.

Samples may be seen, and orders will be received, at the Salesroom, 19 John street; at Pott & Young's, Cooper Union; T. A. Whittaker's, 2 Bible House; or at the Mission Rooms, 21 and 22 Bible House.

The crosses are sold for the very low price of \$12.

## THE NIOBRARA STORE-ROOM—CLOTHING FOR THE PONKAS.

Extract from a late letter from the Rev. J. O. Dorsey, Ponka Mission, dated March 10th, 1873:

"As to clothing, I desire all friends of the Mission to follow the suggestion of the Bishop and send their contributions of clothing to the Niobrara Store-Room, at Sioux City. I am particularly anxious that in future no clothing should be sent *direct* to this Mission."

The suggestion to which Mr. Dorsey refers is contained in a general circular sent from this office, and is as follows:

### NIOBRARA STORE-ROOM.

The Bishop of Niobrara proposes to establish (for the present at Sioux City) a central store-room, at which goods for the benefit of the Indians may be collected, and from which they may be distributed to any of the Missions as occasion demands. He invites the friends of the Mission—except in cases in which they desire to provide for particular persons—to send to this store-room boxes containing goods useful in the Indian field, addressed as follows: "The Niobrara Store-room, care of J. H. CHARLES, Esq., Sioux City, Iowa."

The advantages which will accrue from the establishment of such a store-room are such as these:

(a) A place ready for the reception of boxes at any time when it may suit the convenience of donors to forward them.

(b) Safe storage for all goods sent until actually used.



(c) The possession of a supply of goods ready for all emergencies, instead of the delay occasioned by the necessity of writing to the East in each case of need, and waiting till a box of goods can be made up and forwarded. Succor thus obtained must often come too late.

(d) Economy in distribution. Goods can be sorted out. What would be useless at one station might be useful at another.

(e) A fair, constant, and systematic provision for the wants of all stations, rather than a spasmodic flooding of some stations and a neglect of others.

## ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums from  
\*February 1 to February 28 inclusive:

ALABAMA.			IOWA.		
<i>Mobile</i> —Christ Ch.....	\$36 65		<i>Davenport</i> —Bishop's Ch.....	4 10	4 10
<i>Carlowville</i> —Mrs. P. Van Rhyn			KENTUCKY.		
Lee, for Ponkas.....	1 00	37 65	<i>St. Matthew's</i> —St. Matthew's Ch.,		
ALBANY.			for Ponkas.....	17 00	17 00
<i>Ballston Spa</i> .—"S. E. B.," for			LONG ISLAND.		
White Earth Reserva-			<i>Astoria</i> —Church of the Redeemer,		
tion.....	5 00		(Mrs. L. M. Minturn),		
<i>Schenectady</i> —St. George's, "E. H."	2 00		\$10 .....	22 00	
<i>Albany</i> —A member of St. Paul's,			St. George's S. S., for In-		
of which \$5 for Bishop			dian children.....	58 36	
Whipple's "Indian			<i>Brooklyn</i> —Ladies of St. Mary's,		
Stump.".....	15 00		freight.....	7 00	
Holy Innocents' S. S., for			Mrs. W. J. Sayres, for Mrs.		
Bp. Hare for education			Stanforth.....	2 00	
of Indian children.....	50 00		Mrs. N. D. Morgan, for		
<i>Cherry Valley</i> —Grace Ch., for Pon-			Ponkas.....	5 00	
ka Hospital.....	28 42	100 42	<i>Newtown</i> —St. James' S. S., for		
CENTRAL NEW YORK.			Ponka Hospital.....	50 00	144 36
<i>Auburn</i> —St. Peter's Sisterhood, for			MARYLAND.		
Ponka Hospital.....	30 00		<i>Baltimore</i> —Ch. of the advent, for		
<i>Watertown</i> —Trinity Ch.....	16 80	36 80	Ponkas.....	5 36	
CONNECTICUT.			Grace Ch. S. S.....	125 66	
<i>Putnam</i> —St. Philip's Ch.....	5 09		St. Paul's Ch.....	10 00	
<i>Hartford</i> —"C.," for Ponka Hospi-	2 00		St. Stephen's Ch., Mrs.		
tal.....			"M. A.".....	10 00	
<i>Westville</i> —St. James' S. S., Christ-			<i>Washington</i> —Ch. of the Incarna-		
mas offering for Enne-			tion, for Enmegahbowh,	10 00	
gahbowh "to help him			"L.," for Enmegahbowh..	5 69	
buy a new coat".....	5 65		St. John's Church.....	5 00	
<i>New Haven</i> —St. Thomas' Ch.....	103 34		<i>Westminster Parish</i> —St. Margaret's		
Grace Ch.....	44 77		S. Ridout.....	6 00	
<i>Pine Meadow</i> —St. John's Ch.,			<i>Havre de Grace</i> —St. John's Ch., a		
Christmas offering for			member.....	1 00	
Bp. Hare.....	8 25		<i>Harford Co.</i> —St. Mary's Ch.....	10 00	188 02
<i>Bethel</i> —St. Thomas Ch.....	12 09		MASSACHUSETTS.		
<i>Bristol</i> —Miss "F. M.," \$2; Miss			<i>Great Barrington</i> —"W. A. H.".....	4 00	
"A.," \$4.....	6 00		<i>Newton Lower Falls</i> —St. Mary's		
<i>New Milford</i> —Woman's Miss. As-			Ch., a friend.....	1 00	
sociation St. John's Ch.,			A friend, for Ponka Hospi-	2 00	7 00
freight.....	4 50		tal.....		
<i>Litchfield</i> —St. Michael's Ch.....	14 00		MICHIGAN.		
<i>West Haven</i> —Ladies of Christ Ch.,			<i>Fenton</i> —St. Jude's Ch.....	1 00	
freight.....	4 50		<i>Breedsville</i> —Rev. W. N. Lyster, for		
<i>Portland</i> —Trinity Ch., freight....	5 00		Mrs. Stanforth, \$1; En-		
<i>Waterbury</i> —St. John's Ch.....	120 00		megahbowh, \$1.....	2 00	
<i>North Haven</i> —St. John's Ch., Miss			<i>Hastings</i> —Emmanuel Ch.....	7 45	10 45
H. Pierpont.....	10 00		MISSOURI.		
<i>Stamford</i> —St. Andrew's Ch., for			<i>St. Louis</i> —Ch. Holy Communion,		
Santee Mission.....	500 09	845 10	thro' Mio. League.....	5 00	5 00
ILLINOIS.			NEW JERSEY.		
<i>Galena</i> —Members of Woman's As-			<i>Hackensack</i> —Christ Ch.....	12 01	
sociation of Grace Ch.,			<i>Red Bank</i> —Trinity Ch., Miss. R.		
for Ponkas.....	7 09		M. West, for Ponkas....	2 00	
<i>Mansfield</i> —Christ Ch., Mrs. J. A.			<i>Morristown</i> —St. Peter's Ch., for the		
Mansfield for Bp. Hare..	5 00	12 00	Bishop of Niobrara.....	136 71	

<i>Newark</i> —Grace Ch., for Ponka Chapel.....	5 00			<i>Wilkesbarre</i> —Ladies' of St. Clement's Ch., freight.....	2 10	371 01
<i>Orange</i> —Christ Ch. S. S. class, for freight.....	2 95			PITTSBURGH.		
<i>Dover</i> —St. John's S. S.....	3 00	161	67	<i>Monongahela City</i> —St. Paul's, Ladies' Guild, freight.....	4 50	4 50
NEW YORK.						
<i>City</i> —Cottage Society, for Ponkas.	12 00			RHODE ISLAND.		
Sale of bbl.....	20			<i>Providence</i> —Anon, thro' Bp. Hare.	5 00	5 00
Sale of Enmegahbowh's pictures.....	25			VERMONT.		
Do. do. do.....	1 75			<i>Windsor</i> —St. Paul's S. S.....	3 00	3 00
Do. do. do.....	75			VIRGINIA.		
Miss C. L. Wolfe, for Bp. Hare's support.....	500 00			<i>Alexandria</i> —Thro' Southern Churchman, Miss Hunt, Lexington, Ky., \$17; Miss Watkins Va., \$1.10; Miss Ford, Va., \$2.35; Miss Hughes, Va., \$5.55 for Ponka Hospital.....	26 00	
St. Clement's Ch.....	25 00			<i>Liberty</i> —Ladies of St. John's Ch., Heber Parish, Bedford Co.....	24 00	
"L. O.," food for Indians.	5 00			<i>Verdon</i> —St. Martin's Parish.....	1 00	
Trinity Chapel, "G. G." ward in Ponka Hosp.....	250 00			<i>Charlestown</i> —Zion Ch., Ladies' effort for Ponkas, \$4.27; one cent roll, \$44.59.....	48 86	
Life member Niobrara League.....	100 00			<i>Petersburgh</i> —A member of Grace Ch., for Ponka Hosp.....	5 00	
Ch. Transfiguration, Mission to Mad Bull's band.	400 00			<i>Abingdon</i> —St. Thomas' Ch.....	50 00	154 86
Thro' Woman's Auxiliary, for Cheyenne Chapel.....	3 00			WESTERN NEW YORK.		
Ch. Incarnation, M. E. N. and M. A. S.....	5 00			A friend, for Ponka Hosp.	100 00	
Ch. Incarnation, two Sisters.....	15 00			<i>Niagara Falls</i> —Ladies of St. Peters' Ch., for Ponka Hospital.....	52 00	
Subscriptions to Niobrara League.....	3 00			<i>Genesee</i> —St. Michael's Ch.....	10 68	162 68
St. John's Chapel, Miss Colden, \$10. The Misses Wilkes, \$20 for Ponka Hospital.....	30 00			WISCONSIN.		
Calvary Ch., for Sister Anna thro' Nio. League.	400 06			<i>Green Bay</i> —Oneida Mission, for Wild Tribes.....	1 25	1 25
Calvary Ch.....	200 00			MISCELLANEOUS.		
<i>Poughkeepsie</i> —St. Paul's Ch.....	19 57			Cash for pictures.....	1 00	
<i>Yonkers</i> —St. Paul's Ch., Half yearly pledge.....	10 00			A friend thro' Bp. Hare.....	10 00	
<i>Tompkinsville</i> —St. Paul's S. S.....	12 79	1993	31	"N.," for support of assistant to Mrs Stanforth.....	250 00	
OHIO.						
<i>Cleveland</i> —St. Paul's Ch., for Ponkas.....	1 00			"H.," of "S.," for Ponkas.....	5 00	
<i>Collamer</i> —St. Paul's Ch., Mite Chests.....	10 00	11	00	Miss E. M. Watkinson, for photographs.....	1 50 <sup>†</sup>	
PENNSYLVANIA.						
<i>Philadelphia</i> —St. Mark's Ch., G. M. Conarroe.....	10 00			A friend, for Enmegahbowh.....	100 00	
Anna M. and Emily E. Cooke, one years' savings, for Ponkas.....	3 00			"M. E. H.," for Ponkas.....	10 09	377 50
St. Luke's Ch., Germantown.....	150 00			Received by William Welsh, Treas. Indian's Hope Association, Phila.: Feb. 8, 1873. C. H. Dabney, New York, \$100.00; Girard College Association, Phila., 82c. Feb. 24. Mrs. Shiras, 3 Mite Chests, \$7.25; Calvary Ch., for Ponka Hospital, \$10.18; St. Mary's Ch., West Phila., \$9.00; Mite Chest, \$1.26; Christ Ch., Germantown, thro' Madam Clement, \$3.03; Thro' Mrs. Zantziner, \$20.00; Ch. of the Holy Trinity, thro' Mrs. Horner, \$81.00; St. James' Ch., thro' Mrs. De la Cuesta, \$40.00; Episcopal Hospital Mission, \$54.00; S. S. of the Ch. of the Covenant, \$50.00—\$376.04.		
St. Luke's Ch., Germantown, additional.....	5 00			Total since Feb. 1.....	\$5,029 72	
Sale Enmegahbowh's pictures.....	50			Amount previously acknowledged....	22,318 01	
"W. W. M.," for immediate use of Rev. J. J. Enmegahbowh.....	25 00			Total since Oct. 1, 1872....	\$27,347 73	
St. Mark's Ch., for the "Lo" family in general.	21 00					
"E. R. C.," for Oneida Mission.....	2 00					
Advent S. S.....	62 78					
<i>West Philadelphia</i> —St. Andrew's Ch.....	16 00					
<i>Holmesburg</i> —Emmanuel Ch.....	69 00					
<i>Bustleton</i> —Rev. H. A. Parker.....	4 63					

The Secretary of the Indian Commission acknowledges the receipt of the following packages in February, which have been duly forwarded to their destination:

*Orange, N. J.*—One bbl. from Mrs. Stephenson's Sunday-school class, Christ Church, for Rev. J. J. E.; \$6 worth of picture cards and reward tickets from Mrs. Van Wagener. *Pitts.*—Monongahela City, a bbl. from Ladies' Guild of St. Paul's Church, for Rev. Mr. Dorsey. *Virginia.*—St. John's Ch., Heber Parish, Bedford Co., 1 bbl. *Pittsburgh.*—Pittsburgh, from Mrs. Mary H. Brunot, a washing-machine and bbl. of toys, etc., for Yankton Mission. *New York City.*—A parcel of flannels from a lady of St. Mark's Church. *New York.*—New Rochelle, Mrs. J. C. Luce, 41 yds. calico, etc., for Yankton Sewing-class. *Conn.*—Greenwich, 1 bbl. clothing, some members of Christ's Church, Rhode Island, Providence.

We are requested to acknowledge the sum of \$42.47, received by Miss H. E. North, from Trinity Church, Southport, Conn., for Cheyenne Chapel.



# SPIRIT OF MISSIONS.

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## FOREIGN DEPARTMENT.

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APRIL, 1873.

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### *TREASURER OF THE FOREIGN COMMITTEE.*

#### SPECIAL NOTICE.

JAMES M. BROWN, ESQ., HAS BEEN ELECTED TREASURER OF THE FOREIGN COMMITTEE, IN THE PLACE OF JAMES S. ASPINWALL, ESQ., RESIGNED. ALL COMMUNICATIONS AND REMITTANCES TO BE ADDRESSED TO 23 BIBLE HOUSE, NEW YORK.

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### VISITATION OF THE MISSION IN HAITI.

OUR senior Missionary in Haiti, the Rev. J. T. Holly, sends the following account of the recent visitation of the Mission in Haiti by the Bishop of Western New York. We expect to have in hand, in time for our next number, a full survey of the whole field with ample details from the visiting Bishop himself, who, with most unwearied patience and labor, has performed a work of signal importance to the Mission. One of the most striking facts connected with this visit is that which relates to the ordination of six persons to the Diaconate—two of whom, with three others, already in Deacon's Orders, were advanced to the Priesthood, making the whole number of the Clergy of our Church now in Haiti eleven. Five of these have been serving, several of them for years, as Missionaries. The question of the appointment of the others waits such action as may be taken by the Foreign Committee, and this will chiefly depend upon their ability to sustain this additional force in Haiti, with due regard not only to the very great amount of pecuniary responsibility already assumed by the Committee for the current year, but also to the pressing need of laborers for enlargement in other portions of the work.

Four young men in one of the Western Theological Seminaries now pro-

pose to offer themselves for Japan—one in the same Seminary desires to be sent to Africa. It is to be hoped that Dr. Auer's labors, after his Consecration as Missionary Bishop, will result in an offer of others for the great and sorely needy field last mentioned.

For all these the Foreign Committee call earnestly for funds. The prayers of the Day of Intercession are being answered : it will be a sad thing indeed to have any of those who are ready to go stayed because the Church gives not the money, without which it will be impossible to send them.

PORT-AU-PRINCE, HAITI, *Feb. 3rd, 1873.*

REV. AND DEAR SIR : I seize the first convenient opportunity to give you some details of the late

#### EPISCOPAL VISITATION TO HAITI.

The steamer "Perit" entered our harbor the morning of Nov. 22, 1873, having on board the Rt. Rev. A. Cleveland Coxe, D.D., Bishop of Western New York, coming hither at the request of the Foreign Committee of the Protestant Episcopal Board of Missions, and by appointment of the Presiding Bishop, with the concurrence of the House of Bishops, to perform Episcopal functions in this Mission field.

I at once went aboard, accompanied by the Rev. J. Alexandre and Mr. P. Talma Delatout, to receive the Bishop and conduct him to the Rectory of the Holy Trinity. The American Minister, the Honorable E. D. Bassett, also went on board to pay his respects to the Visiting Bishop, and to offer to him the hospitalities of his home in the country. Mr. Walter Scott, a Scotch merchant doing business in this place, who was fellow passenger with the Bishop during the voyage from New York, had already offered a similar hospitality to the distinguished visitor. The Bishop decided to accept both, and divide whatsoever spare time he might have for recreation between the country residences of these two gentlemen. But over and above all this the Bishop, while still on board the steamer impressed us that he had come for work and not for recreation. For he recounted to us his passing visit at Gonaïves and at St. Mark's, ports where the Steamer touched before arriving here, and how he profited by the occasion to preach to the people in a school-house at Gonaïves and to visit the widow of Mr. A. D. Thélémaque at St. Mark's to say to her a word of consolation under her bereavement. And then before leaving the steamer, taking advantage of the presence of the Dean and Secretary of Convocation in the deputation that went on board to receive him, he requested them to summon the members of Convocation to meet without delay in extra session at the Capital.

The Bishop then disembarked, and entered a carriage that was in waiting before the Custom House, placed at his disposal by Mr. J. B. Hep-

burn, one of the original founders of the parish and ex-Senior Warden of the same, he arrived in a few moments at the Rectory.

The parish Church was at once flung open, and the bell sounded to call together the members in the vicinity to assist at the thanksgiving offered for the safe arrival of the Bishop from his voyage by sea.

The morning psalm that occurred in the psalter of the day was singularly appropriate (Ps. cvii), and this being read and the proper thanksgiving added, the *Te Deum* was then chanted to give expression to the joy of the Haitien Mission Church, that it was again blessed after a long and trying expectation with the presence of a Bishop to preside over and direct its work.

The next morning being the day for despatching the weekly post from the Capital to all points of the island, the occasion was seized to send notices to the members of Convocation of the arrival of the Bishop, and to summon them to the extra session that he had desired should be convoked.

Before the end of the succeeding week, in response to these notices, the Rev. Mr. Jones arrived from Jeremie on board of a sail-boat that he and his parishioners had specially hired for the purpose, paying the liberal sum of \$35 specie to the owner for the voyage. The Rev. Mr. Benedict, and Mr. Duplesses Ledan, lay reader, arrived from Cayes a few hours after the Rev. Mr. Jones, they having made the voyage partly on horseback. *i.e.*, as far as Miragoane, and then from this latter port by boat to the Capital. Their expenses though somewhat less than those of Mr. Jones, yet involved considerable pecuniary sacrifice, and render testimony to their zeal in the cause and their appreciation of the Episcopal Visitation.

It was not until the week following that Mr. Jean Elisee Salomon arrived from Anse-a-Veau, and Mr. Pierre Francois Louis from Cabaret Quatre, both of whom fulfilled the functions of lay reader, the first in the Church of the Redeemer and the latter in the Church of the Good Shepherd.

While awaiting, the assembling of the members of Convocation, the Bishop was by no means idle. As soon as he had got over the fatigues of the voyage and a slight indisposition that he had felt at Gonaives, he went to the national palace accompanied by the Reverends Messieurs Holly, Bauduy, and Alexandre, and the Vestry of Holy Trinity Church, to pay his respects to the President of the Republic; and from thence to the Department of Public worship to render to the dignitary presiding over this Bureau the respect due to him, as the official having the authoritative oversight of Religious worship in Haiti.

#### NOON-DAY PRAYERS.

The Bishop also inaugurated noon-day prayers for Missions and Missionaries, in Holy Trinity Church, and, by the fervor that he showed in this respect quickened our lagging zeal in the long and hand-to-hand struggle that we are carrying on here against the powers of darkness.

*December, 5th 1872*, the eve of the 380 anniversary of the discovery of this isle by Christopher Columbus, conformable to public announcements made



through the press, the Bishop solemnly consecrated to the Service of Almighty God, in memory of His faithful servant George Burgess, Holy Trinity Church, Port-au-Prince, according to the Ritual of the Protestant Episcopal Church in the United States. The Reverends Messrs. Holly, Bauduy, Alexandre, Jones, and Benedict, were present and took part in the solemnities of Consecration. The next day Dec. 6th, being the anniversary of the discovery of St. Domingo, the Bishop solemnly opened the School edifice by invoking upon it, and upon the object to which it is to be devoted, the Benediction of Almighty God.

*Sunday, December 8th.*—The Bishop held his first Confirmation in this Parish, when thirty-seven persons received the solemn Apostolic rite of the imposition of hands. At several collateral Services, held at different times afterwards, the number of candidates confirmed was carried to fifty-three.

#### DAY OF INTERCESSION.

At last the great and important day, to which the whole Anglican Communion had been looking, arrived, when a world-wide division of the Church Universal in prayers implored the Eternal FATHER, for the sake of His Only Begotten Son, to pour out His Spirit upon all flesh, and to raise up men, full of faith and the HOLY GHOST, to go forth and proclaim the glad tidings of the everlasting Gospel to immortal creatures still plunged in the darkness of heathenism and superstition.

The good Bishop, aside from the special prayers used on that occasion at the Morning and Evening Services of the Church, resolved to pass from five to ten minutes in prayer and in the meditation of the Holy Word every hour of the day from six o'clock in the morning until seven o'clock in the evening, in company with his Clergy and such of the faithful among the laity as could attend at the sound of the bell, which was rung every hour to call to prayer and the meditation of the Word.

It was certainly felt to have been a season fraught with spiritual blessings by every one who was privileged to follow the Bishop in the Devotional Exercises of the day. Every one felt, as the Rev. Mr. Jones openly expressed himself at the close of the Evening Service, that that day had been the greatest one that they had passed on earth, and that it was doubtful if any of us should ever see such another, before we should behold the glorious manifestation of the Kingdom of God at the second coming of the Son of Man.

#### EXAMINATION AND ORDINATION OF CANDIDATES.

Nearly one month had passed away since the arrival of the Bishop, and from two to three weeks since the arrival of the members of Convocation, and its opening, which had taken place on Dec. 10th. The Bishop had spent much time in prayer and earnest conference with each one of the candidates for Holy Orders; he had presided over Convocation from day to day, addressing questions to the assembled members on the present state and future

prospects of the work in the several localities of the island, and calling out an expression from them on the best means to be adopted to give renewed interest to the work in Haiti, and to place it upon a more substantial basis.

During the Ember Week in which the great day of supplication occurred, to which we have referred above, the Bishop delegated the Rev. Messrs. Holly and Bauduy as examining chaplains to make the final examinations of all the candidates for Holy Orders. Four days were devoted to this purpose by the examiners, lasting from Monday, December 16th, to Thursday, 21st of same month.

On the report of these examiners, and from the information that the Bishop himself had taken personally of each one of the candidates—dispensing with such of the canonical provisions of the Church in the United States as are wholly inapplicable to our Missionary Church, and taking for his guide in this matter the Pastoral Epistles of St. Paul to Timothy and Titus—he ordained six persons to the Diaconate, two on St. Thomas' day, December 21st, and four more on the fourth Sunday in Advent, December 22d. At this latter occasion, he also advanced to the Priesthood the Rev. Messrs. Alexandre, Jones, and Benedict, and the two Deacons ordained the day previous—to wit: Rev. Messrs. Salomon and Benjamin. The four Deacons ordained on this latter occasion, were the Rev. Messrs. Pierre Talma Delatour, Alexandre Battiste, C. Duplessis Ledan and Charles Jerome Xerxes Bistoury. These brethren, together with the Rev. Messrs. Holly and Bauduy, their presenters on the occasion of their Ordination, swell the number of the Haitien Clergy to eleven, the faithful number who came down from the Mount of Olives after the Ascension of the SAVIOUR, with a whole world to conquer and subjugate to the sway of His cross. We number, by the blessing of God and the faithful, prayerful labors of our last visiting Bishop, seven Priests and four Deacons. God be praised! The Haitien Church has come to the birth, and lives and breathes and moves.

The work of Ordination effected December 22d brought our visiting Bishop's work among us nominally to a close. Nevertheless, having still some few more days to spend in our midst before having an opportunity to quit our shores, he still labored among us, in word and by ordinance, for ten days longer. The Vestry of Holy Trinity was convoked and consulted on its parochial administration. The English-speaking portion of our foreign population of the commercial class were assembled and preached to in the Parish church on Christmas Day. On the eve of the New Year, he went to the National Palace, accompanied by the Rev. Mr. Holly and Mr. J. B. Hepburn, to take leave of the President of Haiti.

On the first day of the New Year, he went to Bizoton, accompanied by the Rev. Mr. Holly and Mr. Adolphe Severe, to take formal possession of the piece of land that this latter person devotes to the building of a chapel to carry on a Mission work among the rural population of that section. A touching incident occurred while we were still in that vicinity. Some simple

peasant women, being informed by Mr. Severe that the distinguished stranger was an American Bishop, they ran into their little cabins and brought out their little children that he might invoke upon them God's blessing. The scene was moving, touching in the extreme, when, in the midst of a tropical forest and under our burning sky, about midday, the venerable Bishop, lifting his hat, and in prayer invoked Heaven's blessing on those sun-burnt babes.

#### DEPARTURE OF THE BISHOP.

The next day, January 2, brought the moment of the Bishop's departure for home and the resumption of his own diocesan work. A few hurried preparations to embark his baggage—solemn prayer offered in the Church for his safe voyage home by sea—the sad exchange of words of farewell, and the Bishop went aboard the steamer "Jamaican" bound for Kingston, being accompanied to the deck of the steamer by the Revs. Messrs. Holly and Battiste, and by Mr. Walter Scott the merchant who had been his fellow-passenger from New York, who had placed his Country Residence at the Bishop's disposal when he needed a moment of recreation, and who on this occasion had kindly furnished a boat for the use of the Bishop and the two attending clergymen to take them to the steamer anchored out in the harbor. At the last moment before the departure of the steamer, these two Clergymen sorrowfully took leave of the Bishop.

May God go with this beloved Servant in his voyage home, and may He fortify him more and more with His Holy Spirit that he may be able long to live and be the medium for the dispensation of Divine blessings to the people of his own Diocese, as well as the powerful advocate of our feeble branch of the Church of CHRIST in Haiti, to obtain the needed temporal and spiritual succor from the Great American Church, as shall place us upon our feet and enable us to wage on our own account, through the Divine Blessing, an invincible warfare against the Kingdom of Darkness existing around us in this island.

### GREECE.

#### LETTER FROM MISS MUIR.

ATHENS, GREECE, *Jan. 1-13, 1873.*

REV. AND DEAR SIR: Our School Christmas Festival was celebrated on Monday the 6th Jan. (The Greek Christmas Day.)

As usual the large hall was decorated with evergreens and flowers.

The north side of the hall was lined by a row of tables, each end table bearing a beautiful tree covered with gifts, those in the centre could tell their tale too—they could boast of nice warm tippets, dresses, underclothing, and many little comforts for the needy.



The centre of the hall was occupied by a numerous assemblage of friends and spectators (Foreign and Greek.)

The elder pupils were seated on the Gallery and along the south side of the hall. The Programme ran thus :

1. The Te Deum.
2. The Collect for the day (said by two little boys.)
3. The 95th Psalm chanted in Greek.
4. Recited St. Luke, Chapter 1st, from the 5th verse to the end of the 14th verse of the 2d Chapter.
5. Sang in Greek, the first four verses of the hymn, "This is the day that CHRIST was born."
6. Recited the Prophecies and fulfilments concerning the birth of CHRIST.
7. Sang the remaining verses of the hymn "This is the day that CHRIST was born."

The pupils on the gallery then took their seats along the side and gave place to the infants.

#### THE INFANT DEPARTMENT.

8. The infants enter singing in English, "There's a song the angels sing," etc., and continued singing till they were all seated on the gallery.
9. The advanced infants recited the 72nd Psalm.
10. The infants recited the Christmas lesson from the School Manual.
11. The Christmas *Dialogue* from the School Manual.
12. Sang in Greek, the hymn "CHRIST has come."
13. The elder pupils received their presents.
14. Sang in Greek "Hark ! what mean those heavenly voices."
15. The infants received their presents.
16. Sang in Greek "Hark ! the herald angels sing," etc.
17. *Doxology.*

And about midday our happy little family of about four hundred dispersed, each wending her way home, perfectly satisfied that her own gift was the one most suitable to her condition. It is indeed very pleasing at any time to be able to contribute to the happiness of others, but much more so, at this especial season, when all the world rejoices to be able to contribute to the happiness of such a vast number of poor little destitute children is *truly pleasure a hundredfold.*

Hoping that God will ever bless and prosper the many kind *Christian friends* of this Mission in the *West* for their every act of benevolence towards the little ones of His Church in the *East*, I remain, most respectfully,

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#### AFRICA.

LETTER FROM REV. G. W. GIBSON.

MONROVIA, *January 24, 1873.*

DEAR BROTHER : Not learning to the contrary, I presume you are still acting as Secretary and General Agent in the Foreign office, and address you as such.

We have fairly entered upon our work for the year.

## INCREASED INTEREST—CLASS FOR CONFIRMATION.

I am again in charge of the church and parish connected with the Monrovia district. The regular Services are attended with increasing interest, and four applications have been made for admission to the Communion since my return home. There is now an interesting class of candidates awaiting the arrival of our new Bishop, besides two candidates for ordination, at this point.

## MR. RICHARDS ASSIGNED TO KBEH-KBEH.

Acting under the authority given me with regard to Mr. Richards, I have assigned him the Kbeh-Kbeh station. You will remember that he taught in the Parish school, Monrovia, with the view of opening a high school department in connection with it last year. There being only twelve scholars in his department, however, and there being an urgent call for a day-school, as well as Sunday Services, at the station above named, I have thought it best to place him where he can do the most good. I have, therefore, concluded to teach the class that he had in the school here, and let him go to Kbeh-Kbeh. At this station he can collect a good day-school of native and Congo children, as well as render service as catechist in four or five towns, within a distance of four miles. With a great harvest and but few laborers, we feel it our duty to economize as much as possible in the disposition of what we have.

## REV. MR. DOLDRON'S STATION.

The Vey station, under the Rev. Mr. Doldron, is kept up as usual. We need at this place a house for school and Sunday Service. It is highly important that every station where regular Service is held be supplied with a building, however modest and unassuming, to be set apart for this purpose.

## TWO YOUNG MEN SEEKING AID.

Two young men, one of whom was for some time under the tuition of the Rev. Alexander Crummell, at Caldwell, are seeking aid with a view of completing their studies for the ministry in our Church.

The young man who received aid from \* \* \* would have been ready for ordination this year but for the lamentable political scourge which came upon Liberia twelve months ago. He, with scores of others, became involved in these troubles, just at a time when we were full of hope as to his future usefulness to both the Church and the country. Unable to withstand the untoward influences that swept like a torrent over this little nation, he fell into an evil course, and, lashed by conscience, left the community to go to a foreign land. On my return home last month, I found a letter from him, making the most humble acknowledgments, breathing tones of sincere repentance, and asking the privilege of returning, so as to be able to make some amends for the past late errors of his life. The two native youths that shared the amount contributed are with me, and are progressing satisfactorily.

'They, being younger—one about sixteen and the other thirteen years of age—will require longer support. If the Committee be averse to sustaining any boarding-scholars in this county, I shall be glad to send these youths with the two first named to the school at Cavalla, provided I can obtain the consent of their parents and friends to allow them to go so far.

#### TRINITY CHURCH INCORPORATED.

We have succeeded at last in having Trinity Church incorporated, which has been done by the Legislature at its present session. We made an effort last year, and thought it was accomplished, but found out, after the adjournment of the Legislature, that it had not been approved, owing to the existence of some slightly objectionable phrase in the bill. That, however, has been corrected, and the bill passed.

Through the kindness of the Rev. Dr. ———, of New York, we are at work again on the church. We hope to carry up the tower and finish the church this year.

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#### JAPAN.

Our newly appointed Missionaries, the Rev. Mr. Miller and the Rev. Mr. Quinby, with their families, have reached their destination Osaka, Japan, in safety and good health.

We subjoin a letter from Mr. Quinby, written while at sea, and one from Mr. Miller, written shortly after arrival out.

#### STEAMER JAPAN, MID-OCEAN, *Sunday, Dec. 8th, 1872.*

REV. AND DEAR BROTHER: Although we left the wharf, at San Francisco on Saturday the 30th ult., it was only to drop anchor about half a mile out in the harbor where we were detained on account of fog until about 1 o'clock P. M. next day.

By request of the Captain, we held Divine Service, and I preached. Our fellow-passengers are of diverse nationality and religious views and seem rather indifferent to such Services as we could offer, not more than one third (about fifty) attending. About noon the fog slightly lifted, and we were soon moving cautiously out of bay by the Golden Gate. Before we could clear it, we were wrapped in the densest mist, shutting out not only the shore of our native land, which we were fondly trying to look upon for the last time, but endangering any shipping that might be ahead. The whistle was kept sounding every few moments, and happily we got safely out to sea.

So far we have been greatly blessed. For though at times the Sea has lifted up his head, in grand majestic billows, causing more (among whom my wife and little ones are to be reckoned), to feel the qualms of sea-sickness than admiration for the sublimity stretching around, yet we have had no ac-



tual storm and our voyage so far has been most propitious. Surely goodness and mercy have followed us.

Our Rev. brother Miller and his wife are good sailors, Miss Harr is only improving in her sea qualities.

Another day like this blessed one, so calm, so cool, so sweet, and I hope all will be feeling well and happy.

To-day, Mr. M. held Service for us and preached an excellent Sermon on Temptation.

We have eight hundred Chinamen on board who spend most of their time in gambling. When I look upon the poor creatures and think of the cold materialistic superstition in which they are sunk, without God or hope in the world, how I long for the gift of tongues that I might tell them of the great Salvation, the love of God in CHRIST JESUS. Our work, as we look upon it from afar, has nothing of the heroic or romantic about it. The little we know of it are dry hard facts, with much that is repulsive, and not much to encourage. But there is a constraining power which leads me on. The Hand that has been underneath and around me I trust is now leading me for the extension of the Kingdom of the blessed REDEEMER to the glory of His great Name.

I thought you would like to hear from us on the great deep, and so I have written without having anything to communicate.

Affectionately yours in CHRIST.

REV. MR. MILLER'S LETTER.

OSAKA, JAPAN, *Jan. 15th, 1873.*

REV. AND DEAR BROTHER : I am pleased to report our arrival at our destination, by God's good blessing and protection without loss or accident, or any special discomfort to any of our party. Bishop Williams kindly met us at Yokohama, and gave us a hearty welcome to his field, and also smoothed away for us the inconveniences of entering a foreign country. We are all in good spirits and health, and since our arrival we have been busily at work attempting to learn this new language. We are at present all lodging at the Bishop's residence. We have found some difficulty in securing a suitable house, but have succeeded to-day in obtaining one that is pleasantly located, and that will be quite comfortable.

## CHINA.

LETTER FROM REV. W. J. BOONE.

WUCHANG, CHINA, *Nov. 20th, 1872.*

REV. AND DEAR BROTHER : It is with a glad heart that I can write to tell you that the chapel lot, on the main street, is bought at last, after two years

of pretty steady effort to do it. It seems as if we were hindered until the money was actually in bank, for it had only arrived some ten days before, and then our chances were looking as gloomy as usual. The street is that called Fukai, and is one of the busiest spots in the city; a number of streets converge and run into it just above and below our location. We have a good deal of space for such a situation—some 25 feet width by 100 to 125 depth. There are five rows, one behind another, of pretty good houses on it. This was unfavorable to it as a place to be let; for the store-keepers who would take the front one or two had no use for those behind, and so it proved unprofitable to the several purchasers who have cut us out from time to time. We to give Tls. 1,250 for the houses and land, which was what it cost the last buyer *in toto*, and Tls. 130 more for commissions and attendant expenses, which is, perhaps, Tls. 50 more than a native purchaser would have had to pay; but, then, we are *not* natives, but foreigners, and *very* rich in the eyes of the Chinese, who, living on mud floors, with their accompanying luxuries, look on our simple enough style of living as a touch above. to be paid for whenever we have dealings with them. The price is not dear, however, as the materials—bricks, tiles, and timber—will be worth perhaps Tls. 600 when we pull down to build again. I do not think the neighbors know, as yet, that we are the purchasers; and we will not at once begin work, but await directions from the Bishop. We have on hand a good plan, and hope for 600 or 800 Tls., to build a good brick chapel, that shall at least show the students and others who shall visit it that we too build reverentially our house for God's praise. Too many chapels are more like tea-shops, and make a bad impression on a people accustomed to temples very far superior to their own homes. Our own house is so conspicuous—not that it is a grand one, but two stories on a hill is enough to make it so in a Chinese city—that it specially becomes us to make our chapel chapel-like.

Mr. Hoyt writes of another scholarship—the twenty-ninth on my list—so that we are now full, as a Hankow scholarship begins with us next year. Will the girls now take up, say, twenty scholarships for a “Miss E. G. Jones' Memorial Girls' School”? We can probably put up the building with funds here, if assured of support. All here very well. Mr. Höhing beginning his preparations for leaving us. Mr. Ngan and myself will want help, and hope to see Mr. Hoyt back in the spring. Kind love to friends in the office.

Your brother in CHRIST and His Church,

WM. J. BOONE.

## APPOINTMENT OF A MISSIONARY PHYSICIAN TO JAPAN.

WE are glad to announce, after long waiting, that a man of suitable qualification and readiness of mind to devote himself to the work, has been found for the important post of Missionary Physician to Japan. Dr. Henry Laning, of Syracuse, New York, has been appointed, and will, probably, embark by steamer from San Francisco on the first day of June next. The opportunities for usefulness and for doing direct work for the MASTER given to one in such a position can hardly be overstated.

We have referred, on pages 247 and 248, to the fact that the increased number of laborers raised up for the Foreign field, involves the absolute need of increased contributions to the Treasury. It would be exceedingly gratifying to have some able, generous lover of Foreign Missions take upon himself the expense incurred in sending out and supporting the physician whose appointment is mentioned above, or to have a few such combine for this end. The cost, including outfit (personal and professional), passage money and salary for the year, will be about \$2,000, and subsequently about \$1,000 per annum.

Several applicants wait appointment to the same field, and several to other fields. We should greatly deplore the chilling of that ardor which has been kindled in the hearts of these applicants by being obliged to say, we cannot send you, we are blocked by the want of money.

## BENEFACTIONS FROM SOCIETIES.

In our last number special acknowledgment was made of grants from time to time received from the American Bible Society and the American Tract Society.—Room was found in that number for a portion only of our article on this subject—we now subjoin the remainder.

To several Societies of our own Church special thanks are due. These include The New York Bible and Prayer Book Society, and The Bishop White Prayer Book Society, from both which Societies gifts of Prayer Books have been received ; the Bishop White Parish Library Association, which has made a handsome gift of books for the use of the Rector of Holy Trinity Church, Port-au-Prince ; and the Evangelical Knowledge Society, which, besides generous gifts of books to our Missions, has prepared a French edition of the compilation known as The Mission Service for the Mission in Haiti, and furnished the Mission with five hundred copies of it.



## GIFTS OF BOXES OF CLOTHING, ETC.

We could hardly consider this list complete without referring in this connection to the many valuable gifts in boxes and parcels of clothing, materials for clothing, etc., which have been sent through the Committee to various Mission stations. A full list of these, for some time past, was given in our last December number. Such gifts are of essential service to the Missionaries, and are very highly appreciated by the Committee.

## THE SCHOOL AT JAFFA, PALESTINE.

At the request of Miss Mary B. Baldwin, who was for very many years connected with the Mission of the Church at Athens, Greece, and served faithfully therein, we publish the following, being part of her circular in relation to the work in which she is now engaged.

She has opened a school at Jaffa, in Palestine, where about one hundred boys, Moslem, Greek, Syrian-Catholics, Syrian-Protestants and Jews are gathered for instruction.

"The school is conducted in the Arabic and English languages. A large number of the boys have learned to read well in Arabic, and the first class are being carried through a regular course of Scripture-History, and Gospel instruction in their native tongue. All the pupils are taught to commit to memory, both in Arabic and English, the LORD's Prayer, the Ten Commandments, beside various selections from the Old and New Testaments concerning the prophecies and fulfilments of the coming of CHRIST, &c., &c., also, numbers of our Christian Hymns, which they have learned to sing very well. There is regular Sunday-school instruction given to scholars and parents who come to the Sunday-school. Besides these religious benefits, willingly accepted by all of every sect, the boys are taught Writing and Arithmetic, with the Grammar of their own language. The boys are bright and apt, and love the school. Many have made great progress in cleanliness and good deportment. Specimens of their writing books astonish all who see them, and are worthy the emulation of American boys of the same age. The system of mutual instruction is practised, so that these boys are becoming fitted to be teachers themselves. Five of the first class have purchased the whole Bible in Arabic for their own use, and others are paying *rent* until they can make the Scriptures loaned them their own. These boys are taught to *give*, as well to receive. During the scholastic year of 1870, their mites amounted to \$5.50 in gold; and the subsequent year to \$13 in gold. The sums thus collected aid in supporting the Rev. Mr. Gibson of our Church in Africa.

"Those who are mothers will doubtless be desirous to interest their children in these Syrian boys.

“If any of the little American boys and girls were to come on a visit to Joppa, they would be amused to see these little Syrian boys, sometimes as many as thirty, all sitting like tailors on the ground in the shade of a mulberry tree, saying their lessons of English and Arabic words; and when they get sleepy, as American children do sometimes, they are made to march around the tree, and to hold themselves straight and step even like soldiers. This awakes them thoroughly, and then they sit down again for the lesson, and it is funny to hear how they pronounce many of the English words. I suppose the little American boys would make just as funny sounds trying to say Arabic words. One of these boys in the Mission family, who had come from Abyssinia to live in Joppa, was afraid to steal the least thing, even a lump of sugar, not because he feared the true God, but because he feared his hand would be cut off, as is the custom in his country. The mother of another boy, a Mohammedan, complained to the teacher that her son was disobedient at home, that when she wanted him to say many prayers like her, he refused, saying our LORD’S Prayer, which he had learned in the school, was enough. This mother was advised not to force her son to say *her* prayers, as he was a good boy in the school, so she went away quietly leaving her boy. Some of the boys are much interested in selling the Bible, and portions of it, bound separately, to the deluded pilgrims who come from various countries to Joppa on their way to Jerusalem. They go, after the school is closed, with books tied up in handkerchiefs, and are delighted when they bring back the money for the books they have sold. Five of these little colporteurs have each bought the whole Bible for themselves and paid a dollar for it—now this was a large price for these poor boys to pay. I have defined the mode for contributions for the current expenses of the Joppa Mission, to be in scholarships of \$25 (twenty five) *per annum*, commencing with the year 1873. Thus a permanent support for the Mission will be obtained year after year. Besides the scholarship fund for current expenses, donations are solicited for securing, as Mission property, the lot and houses now occupied by the Mission School. CONTRIBUTIONS FOR EITHER OBJECT MAY BE SENT TO the General Agent and Secretary of the Board of Missions for Foreign Missions, 23 Bible House, New York. SPECIFIED FOR THE JOPPA MISSION PALESTINE, charge of Miss Mary B. Baldwin.

#### A HISTORY WHICH IS STRANGER THAN FICTION.

MISSIONARY literature is declared to be always dull and commonplace; readers who are content with the truth must forego the excitement of fiction. But surely truth is often stranger than fiction; and if a novelist were to sketch the history of a slave-boy, who was bartered first for a horse, and returned as an unfair exchange, and on two subsequent occasions was bartered for rum and tobacco; whose spirit was then so broken that he tried to commit

suicide ; who was afterwards sold to Portuguese traders, rescued by an English vessel, converted to Christianity, educated, and ultimately ordained, and was consecrated a Bishop ; if a novelist could imagine such a series of events he could not fail to be acceptable to the readers of sensational literature. If he drew still more largely on his fancy, and declared that the parents from whom the slave had been wrenched in his childhood he met again after a separation of twenty-five years ; that his heathen relatives received from him their first knowledge of Christian truth, and that his mother died under the roof of her son's Episcopal residence, it would be said, perhaps, that fancy had exceeded the limits of probability. And yet this is a simple story in barest outline of the Bishop of the Niger country. Edjai, a Yoruban lad, was seized by a Mohamedan gang in 1821 ; he went through the vicissitudes detailed above, until he found himself on board H.M.S. "Myrmidon," free and petted by officers and crew ; he was baptized, in 1825, "Samuel Crowther," the name of a well-known London Clergyman. Educated in the Church Missionary Society's Institution at Fourah Bay, he was ordained in 1843, and accompanied Mr. Townsend to Abbeokata. There, in the country whence he had been dragged into slavery, he found his mother and sisters, and was the means of bringing them into the Church. Yet, fourteen years later, in 1857, he founded the Mission in the Niger country. Here, as in ancient times, the Missionary Bishop has confronted heathen monarchs and told them of their error. The Bishop (for Mr. Crowther was consecrated Bishop of the Niger in 1864) has more than once been seized, and his life imperilled. The slave trade, cannibalism, polygamy, the ignorance of heathens, the fanaticism of Mohamedans, these are the obstacles against which he has had to contend.

In 1867 a substantial church was built at a place called "Onitsha ;" at the same time the daughter of an influential chief resolved to be baptized in spite of the remonstrances of her friends. These two events raised the jealousy of the heathens to fever heat ; the Christians were fined, and with the fine a female slave was purchased and dragged two miles to the river side, and their sacrificed to the gods to atone for the sins which had tolerated Christianity in the land. When the passions of the people were thus roused, Bishop Crowther demanded an audience of the king. He showed how much better a subject he was himself as a Christian than he would have been had he remained a heathen. The king at first relented so far as to order all Christians out of the land, guaranteeing to them a safe exit ; but this edict he cancelled, and toleration was established. "Safety ever accompanies duty," said a native pastor on that occasion ; "when we are in God's way we are under God's wing ; protection and preservation we shall have if God may thereby be glorified ; but sometimes danger is better than safety, and a storm more useful than a calm." His words are capable of a wide application. Would that persons would remember that peace and safety are not necessarily the chief good, nor caution always the highest virtue !



This work, now carried on by a native Bishop, and nine native clergymen, is strictly an indigenous Mission ; in this respect it is unique among Anglican Missions. Not a single European has a share in it. There is a difficult future before it, but the obstacles already surmounted give promise for the future, and prove the capacity of the African for self-government and self-support.—From “*Under His Banner*” by Rev. H. W. Tucker.

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## A MEMORIAL FROM THE JAPANESE MINISTER AT WASHINGTON.

WE learn from the Hon. B. G. Northrop, who has been invited to go to Japan to aid in the reorganization of the educational system of the country, that Mr. Mori, who has been retained as Minister at Washington, has addressed to the Prime Minister of Japan, a remarkable paper on the expediency and necessity of granting liberty of conscience. Mr. Northrop has recently been Minister Mori's guest at Washington, and he furnishes the *Christian Union* with the following epitome of the memorial, mostly in Mr. Mori's own language :

Our religious faith is the most vital concern of man. Though, among enlightened nations, liberty of conscience is regarded as both an inherent right and an essential element of human progress, in all the glorious history of our race, this sacred rite has not been recognized. Prejudice, ignorance, hereditary ideas and usage, are obstacles to our progress. The attempt to unite the two antagonistic systems of Buddhism and Sintoism has failed. A new religion cannot be made by the State, or forced upon the people. Religion is not a thing to be manufactured or sold. It is solely a matter of private judgment and individual conscience—a question between each man and his Creator. To deny liberty of conscience is to crush the human soul, for religion is the duty of man as a rational being, and according to each one's free reception of its light can we know the life of faith, and gain insight into spiritual truths. As there is an inexhaustible variety in nature, so there is a useful diversity in religious faiths. These have been wisely modified in successive ages, in accordance with the changing conditions of human society.

It may be objected that our past history, having identified in the popular belief the very name of Christianity with political troubles and intrigues, now enjoins precautions against the invasion of new doctrines from abroad, disturbing our peace in this critical time of change, and involving conflict and discord, and retarding our progress, while we are still unprepared to discriminate between the good and the bad in this foreign religion.

These objections assume that the Christian system would be evil in its

influence : but is this objection founded on a knowledge of its true character?

Many fear that Christianity would disturb our social relations, introducing discord between superiors and inferiors in our class system of society. But agitation is better than stagnation. Progress comes through discussion. Conflict may be a blessing. The nation which receives a new knowledge and power like that of the Christian morality and faith, will necessarily better its condition, and become wiser and stronger, and ultimately harmonize and fraternize all classes of society. History attests this assertion, for no nations of the earth have so grandly advanced to the lead of civilization as those whose religion has been Christianity. A coerced uniformity must be a grievous wrong, since the Creator has so made us that we cannot all honestly hold the same views.

Many fear that disturbance would result from an immediate introduction of Christianity. Now, precaution is wise and essential, but timidity is not precaution. Caution is essential to success in great achievements, but inaction on account of difficulties is not precaution. It is negligence, and becomes a wall against progress. True caution is both an active and protecting element of progress.

The best precautions for us are the establishment of just laws by which all the proper rights of man shall be recognized and protected, including complete liberty of conscience, impartiality of the State towards all religious denominations, and yet protection to the State from all disturbances consequent upon religious differences. Wise laws are the best guarantees for the peace, security, and prosperity both of the governing and the governed. Then the ruler has the best prerogative, and the subject the fullest liberty. Then follow social order, obedience to law, virtue, and good will.

Our present position is one of awful responsibility. We are charged with the task of moulding the destiny of our nation. Nay, more, the laws and institutions we form will exert an influence on all the other nations of Asia. This herculean task ought to inspire us with such zeal and solemnity that we shall do our best in the great cause of humanity.

This memorial closes with a charter of religious freedom in a form appropriate for an imperial proclamation, of which the following is a summary :

“ WHEREAS, Religious faith can be properly determined only by reason and conviction, not by force or violence ; and

“ WHEREAS, No man, or society of men, has any right to impose his or its opinions or interpretations, or any other, in matters of religion, since every man must be responsible for himself ; and

WHEREAS, The experience of the world shows that great evil has followed the patronage of any particular religion by the State ;

“ It is now solemnly resolved and declared that the Imperial Government of Dai Nippon will make no law prohibiting, either directly or indirectly, the free exercise of conscience or religious liberty within its domin-

ions ; that the organization of any religious order shall not be interfered with by either local or national authority, so long as such organization does not conflict with the laws of the State ; and that the law of the Empire shall recognize no religious institution as special or different from any other kind of social institution ; and that no special privilege or favor shall be granted by either local or national authority to any particular sect or religious denomination without extending the same at once to every other ; and that no religious or ecclesiastical title or rank shall be conferred by the State upon any person belonging to any religious association."

At the conclusion of his article on the subject, Mr. Northrop states that in Mr. Mori's own mind religious liberty and the separation of the State from ecclesiastical affairs, are accepted principles, and in his view they will in due time be so recognized by his own government. Present investigations and deliberations may involve delay. To adjust all preliminaries will take time. But of the ultimate result there can be no doubt.

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#### THE DEATH OF THE LEADER OF THE ANTI-FOREIGN PARTY IN CHINA.

THE death is announced of Tseng Kwo Fan, who has been for the last ten years the leader of the anti-foreign party in China. He was distinguished for his literary attainments, his bravery, and his patriotism, but he was so wedded to everything Chinese that he was unfriendly to foreigners. It was hoped, however, that his intelligence would have at length overcome his prejudices, and that he would stand forth as the advocate of a more liberal policy. Though this hope has not been realized, yet his death will be a great shock to the anti-foreign party, and may be the means of hastening the wider opening of China. An Imperial edict makes him preceptor or guardian to the Emperor. He is to be worshipped by the highest officials in two of the most celebrated temples in Peking, and two temples are to be erected specially to his memory. Honors and favors also are bestowed upon his sons and grandsons. The following is a portion of the edict :

"The late Tseng Kwo-fan was a man of great learning, splendid talent, profound penetration ; one in whom loyalty and sincerity were innate qualities, and who ever maintained a stainless moral character. Having started as a doctor of the Hanlin,\* his worth was recognized by his majesty Taokwang, under whom he gradually rose in office until he reached the rank of Ch'ing-erh. During the reign of Hsienfeng, he raised a Hunan army to oppose the Taiping rebels, with whom he fought many battles in

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\* Hanlin is the name of a college at Peking, where the highest literary degrees are conferred.



different provinces, and, by his great and successful efforts, proved himself worthy of the esteem of his prince and country. He was then especially called by his majesty, Hsienfeng, to the viceroyalty of the Two Kiang, and was appointed, in addition, Imperial Commissioner and Generalissimo of the army. Under our reign, he was made a grand secretary, and always enjoyed our entire confidence. In suppressing the rebellion, in the South-east, his merit was especially great; and after his victory at Nanking, he rose to the rank of Earl of the first grade, the title to be hereditary in his family forever, and at the same time a doubled-edged peacock's feather was also conferred on him. As a viceroy he has always exerted himself to the utmost in regard to everything which affected the provinces under his charge. In short, this venerable man had become the great hope of the people, and was as we ourselves (lit., was our limbs, heart, and backbone), and we had fondly hoped that he would long live to enjoy our favor.

## ACKNOWLEDGMENTS.

### N. B.—With all remittances the name of the Diocese and Parish should be given.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from February 1 to March 10, 1873.

ALABAMA.		CENTRAL PENNSYLVANIA.	
Marion—2 boxes.....	\$2 35	Allentown—Grace.....	6 81
Mobile—Christ.....	16 20 18 55	Bethlehem—Trinity.....	7 53
ALBANY.		Columbia—St. Paul's.....	10 00
Albany—All Saint's Chapel.....	41 15	Lancaster—St. James' five cent coll.	9 00
St. Paul's for Paul Beck		Lockhaven—Mrs. A. R. Drake for	
Scholarship in Orphan		Africa.....	5 00
Asylum, Cape Palmas...	49 00	Mahanoy City—Church of Faith....	1 53
Ballston Spa—Christ.....	23 00	Nauch Chunk—St. Mark's, \$80.04;	
Cherry Valley—3204.....	2 00	S. S. for support of the	
Delhi—Chas. Marvinne for Africa...	25 00	Leighton Coleman schol-	
Fairfield—Mrs. J. S.....	5 44	arship, China, \$40; Mis-	
Herkimer—Christ S. S. Boxes.....	5 60	sion at Heckelbirnie,	
Hoosac Falls—St. Mark's.....	15 00	\$3.85.....	123 89
Port Henry—3092.....	1 05	Reading—Christ.....	52 77
Schenectady—St. George's.....	5 00	Mrs. M. A. DeW. Howe,	
Troy—Christ.....	10 00	for Mrs. Thompson,	
St. John's S. S. Boxes.....	57 16 230 40	Shanghai.....	40 00
ARKANSAS.		South Bethlehem—Nativity, \$69.69;	
Batesville—St. Paul's.....	8 00	boxes, \$11.76.....	81 65
Helena—4 boxes.....	4 00	Summit Hill—St. Philip's.....	11 14
Jacksonport—Grace.....	5 00 17 00	White Haven—St. Paul's.....	3 67 352 99
CALIFORNIA.		CONNECTICUT.	
Benicia—St. Paul's.....	17 50	Ansonia—Christ.....	19 35
San Jose—Trinity.....	67 35	Branford—Trinity.....	17 50
Stockton—St. John's.....	14 25 99 10	East Haddam—St. Stephen's.....	14 73
CENTRAL NEW YORK.		Hartford—Christ.....	76 00
Auburn—St. John's, of which from		Trinity, a friend.....	100 00
Ladies' Missionary As-		Litchfield—St. Michael's, a member	10 00
sociation, \$4.50.....	8 31	Meriden—St. Andrew's.....	52 55
Ithaca—Mrs. Jane P. McGraw,		Middle Haddam—Christ.....	15 00
\$100; Miss Jennie		Monroe—St. Peter's.....	5 00
McGraw, \$25; E. T.		New Haven—Grace, boxes.....	15 91
Turner, \$25; Mrs. S.		New Milford—St. John's.....	81 25
Benne, \$10.....	160 00	Northfield—Trinity.....	3 00
New Berlin—St. Andrew's.....	40 20	North Greenwich—Calvary.....	4 36
New Hartford—St. Stephen's boxes	4 21	Plymouth—St. Peter's.....	10 50
Waterloo—St. Paul's boxes.....	10 14	Portland—Trinity.....	42 85
Watertown—Grace, Ladies for		Roxbury—Christ, \$5; boxes, \$2.50	7 50
scholarship in Miss Fay's		Salisbury—St. John's Day of Inter-	
school.....	40 00 262 86	cession, \$20.26; Epiph-	
		any, \$22.18.....	42 44

<i>Stamford</i> —St. Andrew's S. S.....	8 20	
Kitty and Allie, for Mrs. Bridgman's school.....	5 00	
<i>Thomaston</i> —Trinity.....	10 00	
<i>Warehouse Point</i> —St. John's.....	16 70	
<i>Waterbury</i> —St. John's.....	90 00	
<i>West Haven</i> —Christ.....	15 45	
<i>Westport</i> —Christ, \$35.50; A Member, \$5.....	85 50	698 79

## DELAWARE.

<i>Christiana Hund.</i> —Christ S. S., for Hoong Nick's school, \$20; for Mrs. Thompson, \$40.....	60 00	
<i>Wilmington</i> —Trinity.....	30 00	90 00

## EASTON.

<i>Easton</i> —St. Peter's Parish box 3167.....	1 83	
<i>Pocomoke Parish</i> —St. Mary's.....	5 00	
<i>Somerset Co.</i> —Coventry Parish.....	4 00	
<i>Salisbury</i> —St. Peter's boxes.....	9 55	
<i>Snow Hill</i> —Missionary boxes.....	3 59	23 97

## FLORIDA.

<i>Pensacola</i> —Christ.....	16 60	16 60
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## GEORGIA.

<i>Marietta</i> —2 boxes.....	3 45	
<i>Savannah</i> —Christ members of, for Rev. W. J. Boone at his discretion.....	24 00	
Mrs. R. Habersham's box.....	7 09	34 45

## ILLINOIS.

<i>Albion</i> —4 boxes.....	3 04	
<i>Alton</i> —St. Paul's for Miss Fay's school.....	4 75	
<i>Aurora</i> —Trinity.....	6 59	
<i>Peoria</i> —St. Paul's, 6 boxes.....	14 20	
<i>Preemption</i> —Grace.....	6 60	85 18

## INDIANA.

<i>New Albany</i> —St. Paul's boxes.....	5 79	
<i>Richmond</i> —K.....	16 00	21 79

## IOWA.

<i>Cedar Rapids</i> —2 boxes.....	2 87	
<i>Council Bluffs</i> —St. Paul's S. S., for Rev. S. R. J. Hoyt.....	20 00	
<i>Davenport</i> —Mary S. Baker, second quarterly payment on Dr. H. N. Power's scholarship in Rev. S. R. J. Hoyt's school.....	9 00	
<i>Independence</i> —St. James'.....	1 15	
<i>Tipton</i> —Grace, \$2.2; boxes, \$4.88.....	6 90	39 92

## KANSAS.

<i>Burlington</i> —Ascension.....	4 00	
<i>Lawrence</i> —Trinity, Mrs. E. L. B. Vail, for education of Samuel Bowman.....	25 00	
<i>Monmouth</i> —Epis. S. S.....	10 00	
<i>Wyandotte</i> —St. Paul's.....	2 50	41 50

## KENTUCKY.

<i>Jefferson Co.</i> —St. Matthew's, Theo. Brown.....	5 00	
<i>Louisville</i> —Zion, for China and Africa, per A. C. M. Society.....	14 00	
St. Paul's, per A. C. M. Society.....	150 15	
<i>Newport</i> —Dayton Mission Ch.....	3 62	
<i>Owensboro</i> —Trinity.....	5 00	177 77

## LONG ISLAND.

<i>Bay Ridge</i> —Christ.....	170 63	
<i>Brooklyn</i> —S. C. M., for support of a boy in Miss Fay's school.....	40 00	

Grace, of which, for Dr. Hill's special fund, \$50; Italian Com., \$150; Cuba, \$25; China, \$6; Africa, \$10; Miss Scott, \$5.....	1,982 47	
Reformation.....	13 00	
<i>Cold Spring Harbor</i> —\$101.....	1 00	
<i>Glen Cove</i> —St. Paul's.....	10 00	
<i>Newtown</i> —St. James'.....	47 71	2,264 81

## LOUISIANA.

<i>Houma</i> —2 boxes.....	6 50	
<i>New Orleans</i> —St. Anna's Chapel, 5 boxes.....	5 25	12 35

## MAINE.

<i>Bath</i> —Grace.....	17 25	
<i>Fort Fairfield</i> —W. H. Washburne, for the Greek Mission.....	10 00	
<i>Gardiner</i> —Christ.....	43 00	
<i>Lewiston</i> —Trinity.....	6 25	
<i>Oldtown</i> —St. James'.....	5 00	81 50

## MARYLAND.

<i>Anne Arundel Co.</i> —All Hallows Parish.....	13 06	
<i>Baltimore</i> —Christ, for Mission at Wuchang.....	45 00	
Emmanuel.....	377 25	
St. Peter's Ladies Foreign Missionary Society, for Jane Barry and Bessie Grammer's scholarships in Miss Scott's school, \$75; Miss Fay's salary, \$100.....	175 00	
A. E. C. and E. F. M.....	5 00	
7457.....	00 50	
8704.....	15 35	
<i>Baltimore Co.</i> —St. James', boxes.....	66 50	
<i>Huntington</i> —St. John's.....	10 00	
<i>Georgetown</i> —St. John's, for Africa and China.....	45 00	
<i>Hagerstown</i> —St. John's.....	12 43	
<i>Perrymansville</i> —One-half, "M. Josephine Wise," scholarships in Miss Scott's school.....	20 00	
<i>Washington</i> —Rock Creek Parish.....	16 50	
<i>Prince George Co.</i> —St. Thomas' Parish.....	2 00	
<i>Washington</i> —St. John's, Mrs. R. S.....	10 00	
<i>West River</i> —Christ.....	30 00	843 59

## MASSACHUSETTS.

<i>Boston</i> —Trinity, additional.....	260 00	
Helen Gordon.....	2 50	
13603.....	4 00	
13815.....	3 50	
<i>Brookline</i> —Our Saviour.....	377 90	
<i>Dorchester</i> —Mrs. Pope.....	2 00	
St. Mary's boxes.....	59 50	
<i>Lawrence</i> —Grace, per A. C. M. Society.....	48 90	
<i>Northampton</i> —St. John's.....	10 50	
<i>Quincy</i> —Christ, a member, Woman's Auxiliary.....	5 00	
<i>Salem</i> —Grace.....	47 70	
<i>Taunton</i> —St. John's.....	40 00	862 50

## MICHIGAN.

<i>Adrian</i> —Box.....	1 55	
<i>Albion</i> —St. James'.....	2 75	
<i>Allegan</i> —Good Shepherd.....	6 75	
<i>Breedsville</i> —Rev. W. N. Lyster.....	1 00	
<i>Detroit</i> —St. John's Mission Chapel Christ, \$188; Colored S. S., \$37; S. S., \$25, (of which for Miss Bott's salary, \$134).....	250 00	
Mariner's Church, \$5 60, and S. S., \$1.....	6 60	
<i>Grand Rapids</i> —St. Paul's, Mem.....	8 75	
<i>Hudson</i> —Trinity.....	5 00	
<i>Holland</i> —Grace.....	2 00	

<i>Jackson</i> —St. Paul's Woman's Missionary Society, for Miss Scott's salary.....	80 00	
<i>Kalamazoo</i> —St. Luke's, additional.....	2 00	
<i>Marshall</i> —A Member of the Ladies' Church Aid Society.....	18 00	
<i>Saranac</i> —Trinity.....	3 40	
<i>Saugatuck</i> —All Saint's.....	3 00	
<i>Tecumseh</i> —St. Peter's.....	18 00	
<i>Trenton</i> —St. Thomas'.....	7 00	
<i>Wyandotte</i> —St. Stephen's.....	33 00	463 15

## MINNESOTA.

<i>Brainerd</i> —Officers and Soldiers of Fort Ripley.....	10 25	
<i>Lake City</i> —St. Mark's, a Missionary's Thank Offering.....	4 00	
<i>Oak Grove</i> —Gethsemane.....	2 13	
<i>Rosemont</i> .....	5 00	
6,555.....	1 30	
<i>Wabasha</i> —Grace, a Thank Offering.....	5 00	27 68

## MISSISSIPPI.

<i>Aberdeen</i> —St. John's S. S.....	3 30	
<i>Terry</i> —Miss Wharton's school.....	7 50	10 80

## MISSOURI.

<i>Lexington</i> —Christ.....	22 40	
<i>St. Louis</i> —Holy Communion, \$24.38; Miss Z. Minor for Miss Fay, \$1.....	25 38	47 70

## NEW HAMPSHIRE.

<i>Exeter</i> —6108.....	3 06	
<i>Portsmouth</i> —St. John.....	43 00	46 00

## NEW JERSEY.

<i>Eatontown</i> —St. James' Mem.....	6 47	
<i>Elizabeth</i> —St. John's, A Member.....	1 00	
<i>Englewood</i> —St. Paul's.....	7 93	
<i>Newton</i> —Christ, boxes.....	2 70	
<i>Paterson</i> —St. Paul's.....	26 47	
<i>Perth Amboy</i> —St. Peter's.....	112 77	
<i>Red Bank</i> —Trinity.....	11 00	
<i>Rutherford</i> —Grace.....	5 75	
<i>Somerville</i> —St. John's.....	21 00	
<i>Trenton</i> —St. Michael's, boxes.....	14 12	209 21

## NEW YORK.

<i>Goshen</i> —St. James'.....	85 00	
<i>Greenburgh</i> —Zion Ch., Zion Chapel S. S., Hastings.....	20 00	
<i>Matteawan</i> —St. Luke's, of which from boxes, \$6.89.....	34 47	
<i>New Dorp</i> —Mission S. S., per A. C. M. Society.....	9 00	
<i>New York</i> —Anthon Mem., for Mexico.....	193 00	
Chapel of St. Chrysostom.....	23 25	
Grace, for Haiti.....	456 13	
Holy Communion—Mr. Lord.....	2 00	
St. Clement's.....	25 00	
St. Mark's.....	305 75	
St. Timothy's.....	30 00	
Transfiguration.....	20 00	
Interest.....	374 06	
Mission Rooms, Greek Mission, Box for Greece.....	2 18	
Mr. and Mrs. Henry Chauncey.....	100 00	
<i>Pleasant Valley</i> —St. Paul's, \$2.05; box, \$2.02.....	4 07	
<i>Poughkeepsie</i> —Christ.....	129 38	
<i>Red Hook</i> —Christ.....	24 28	
<i>Rhinecliffe</i> —Box 1331.....	13 00	
<i>Sing Sing</i> —All Saints'.....	26 00	
<i>Yonkers</i> —St. John's.....	140 00	2015 57

## NEVADA.

<i>Virginia City</i> —2033.....	1 00	1 00
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## NORTH CAROLINA.

<i>Creswell</i> .....	1 86	
<i>Hillsboro</i> —8 boxes.....	9 62	
<i>Scuppernon</i> —St. David's.....	2 70	14 18

## OHIO.

<i>Akron</i> —St. Paul's.....	7 75	
<i>Cincinnati</i> —Christ, United Miss'y Service, Feb. 9, half, \$66.44; for Africa, \$2.00; Gen'l, \$2.50; Hon. Larz Anderson, \$200.00.....	270 94	
<i>Circleville</i> —St. Philip's, \$17.61; S. S., \$10.32; boxes, \$7.37.....	35 30	
<i>Clifton</i> —Calvary, for ed. of a boy in Mr. Thomson's boarding-school, \$20; boxes, \$27.55.....	47 55	
<i>Collamer</i> —St. Paul's.....	3 70	
<i>Granville</i> —Mrs. J. L. Bryan.....	3 00	
<i>Huron</i> —Box 14006.....	29 00	
<i>Maumee</i> —St. Paul's.....	5 50	
<i>Oberlin</i> —Christ.....	10 00	
<i>Warren</i> —Christ, 3972.....	1 10	
<i>Zanesville</i> —St. James' boxes.....	11 90	397 03

## OREGON.

<i>Corvallis</i> —Chapel Good Samaritan.....	3 00	
<i>E. Portland</i> —St. David's.....	4 86	
<i>Oregon City</i> —St. Paul's.....	11 00	
<i>Portland</i> —Trinity.....	40 00	58 86

## PENNSYLVANIA.

<i>Cheltenham</i> —St. Paul's.....	186 65	
<i>Chester</i> —St. Paul's.....	8 00	
<i>Coatesville</i> —Trinity, of which for Japan, \$5.....	31 57	
<i>Downingtown</i> —St. James'.....	12 00	
<i>Germantown</i> —Christ.....	619 23	
<i>Great Bend</i> —Grace, per A. C. M. Soc'y.....	11 00	
<i>Holmesburg</i> —Emmanuel.....	7 50	
<i>Lower Merion</i> —Redeemer, \$63.21; boxes, \$9.14.....	72 35	
<i>Media</i> —Sallie Conrad, boxes.....	28 85	
<i>New Milford</i> —St. Mark's, per A. C. M. Soc'y.....	5 00	
<i>Norristown</i> —St. John's.....	57 00	
<i>Philadelphia</i> —Advent S. S., for J. S. Riley's scholarship, Africa.....	30 00	
Ch. of the Covenant S. S., Holy Trinity, \$3,308.11, for distribution of Bibles in Haiti, \$100; S. S., for type for Africa, \$75; female ed. in China, \$25.....	3508 11	
<i>Incarnation</i> .....	55 00	
<i>Redeemer</i> , Seaman's Mission, add'l.....	2 78	
<i>St. James' Young Ladies' Bible Class</i> , for the Girls' Mem. School, Wuchang, China.....	38 80	
<i>St. Luke's</i> , \$1,101.93; S. S., \$25 for China.....	126 93	
<i>St. Luke's</i> , 4 boxes.....	19 70	
<i>St. Mark's</i> \$150 for Rev. Dr. Hill; special fund, \$100.....	249 00	
<i>Rev. W. H. Nelson</i> , for Bp. Steven's scholarship, Wuchang.....	40 00	
<i>Box 7381</i> .....	3 00	
Collected by Miss Turner for Grahway Station, Africa.....	20 00	
3603.....	10 00	
8805.....	1 30	
<i>Rev. J. P. Du Hamel</i> , for Bridgeman Mem. School, China.....	10 00	
(West) St. Andrew's.....	16 00	



<i>Radnor</i> —Ch. Good Shepherd.....	21	94	
St. David's.....	20	00	
<i>Rockdale</i> —Calvary Infant School, towards support of Miss Fay's school, China.....	11	00	6273 71

## PITTSBURGH.

<i>Erie</i> —St. Paul's.....	61	28	
2 boxes.....	2	75	
<i>Pittsburgh</i> —Grace.....	3	35	
Trinity, of which is coll. at Joint Service, Dec. 20, \$84.17; special, for Rev. E. H. Thompson, \$100; for Hoong Nick, \$100; general, \$409.....	698	17	760 55

## RHODE ISLAND.

<i>Ashton</i> —St. John's, boxes.....	15	51	
<i>East Providence</i> —St. Mary's.....	9	45	
<i>Manton</i> —St. Peter's, \$4; Webb Box, \$3.....	7	00	
<i>Providence</i> —St. Stephen's.....	252	00	
Church of the Saviour.....	14	00	297 96

## SOUTH CAROLINA.

<i>Charleston</i> —Grace.....	66	44	
<i>Charaw</i> —2686.....	75		
<i>Columbia</i> —Trinity, Ladies' Mis- sionary Society.....	20	00	
<i>Fairfield</i> —St. John's.....	8	00	
<i>Orangeburgh</i> —Miss Lovell's school for Bridgeman Memorial School.....	1	00	
<i>Riceland Co.</i> —St. John's.....	5	95	
Zion.....	3	80	
<i>St. Stephen's</i> —St. Stephen's.....	6	00	111 94

## TEXAS.

<i>Brenham</i> —Boxes.....	12	10	
<i>Caney</i> .....	9	00	21 10

## VERMONT.

<i>E. Berkshire</i> —Calvary.....	4	90	
<i>Montgomery</i> —Union.....	8	95	
<i>Rutland</i> —Trinity.....	35	00	48 85

## VIRGINIA.

<i>Alexandria</i> —Mrs. Waring, per Ed. Southern, Ch'man.....	1	00	
Grace, Mrs. E. J. Sprigg, \$10; Miss Fanny E. Sprigg, \$10.....	20	00	
<i>Abingdon</i> —St. Thomas' S. S., for ed. of a Chinese boy in Rev. Mr. Boone's school, Wuchang.....	12	00	
<i>Amherst C. H.</i> —St. Mark's, Lex- ington Par., 2 boxes....	5	00	
<i>Berryville</i> —Grace, 20 boxes.....	26	97	
<i>Boydton</i> —2934, 1809.....	2	03	
<i>Charleston</i> —Union, quarterly pay- ment for Chinese Boy Fund, \$10; gen'l, \$22.33	32	33	
<i>Eastville</i> —Ch. for Hoffman In- sti Co., Africa.....	17	71	
<i>Glendower</i> —2 Ann's Par., boxes..	20	76	
<i>Hanover Ch.</i> —St. Martin's Par., of which from boxes, \$19.36	31	78	
<i>Hickory Fork</i> —13791.....	6	50	
<i>Lexington</i> —H. T. Barlow.....	1	00	

<i>Markham Station</i> —Leeds Par.....	12	00	
<i>Manchester</i> —Memorial special for Rev. J. W. Boone.....	20	00	
<i>Mecklenberg Co.</i> —Box 1308, 90 cts.; Miss A. E. Saunders, \$5..	5	90	
<i>Millwood</i> —Christ, boxes.....	11	84	
<i>Morven</i> —12745.....	50		
<i>Norfolk</i> —8738.....	1	00	
<i>Petersburgh</i> —Grace, \$62.50; Box 14072, \$2.....	64	50	
<i>Point Pleasant</i> —14 boxes for Tsang tung Chi, at Wuchang, China.....	20	00	
<i>Portsmouth</i> —8 boxes.....	6	22	
<i>Richmond</i> —11518.....	1	00	
<i>Roanoke</i> —Salem Par., of which for Jaffa, \$5.....	30	00	350 04

## WESTERN NEW YORK.

<i>Albion</i> —P. A. F.....	4	00	
<i>Brockport</i> —St. Luke's.....	6	00	
<i>Buffalo</i> —Ascension.....	11	25	
<i>Catherine</i> —St. John's.....	4	94	
<i>Havana</i> —St. Paul's.....	2	50	
<i>Honeoye Falls</i> —St. John's.....	4	00	
<i>Hornellsville</i> —Christ.....	12	00	
<i>Newark</i> —St. Mark's.....	1	05	
<i>Niagara Falls</i> —St. Peter's.....	67	61	
<i>Rochester</i> —Christ.....	10	00	
St. Luke's.....	116	24	
Good Shepherd.....	7	10	
<i>Wellsville</i> —St. John's.....	1	50	248 19

## WISCONSIN.

<i>Oak Creek</i> —St. Mark's Missions... ..	2	00	
<i>Platteville</i> —Trinity.....	4	00	
<i>Portage City</i> —St. John's, boxes... ..	4	64	
<i>Superior City</i> —Redeemer, quarter- ly payment for J. A. Gil- fillan's scholarship in Miss Fay's school.....	10	00	20 64

## MISCELLANEOUS.

N., for Cornelia Prime, B. scholarship, Girls' School, Cavalla, \$40; for Edmund Lincoln, B. scholarship in Bridge- man Mem. School, China, \$40; for books for Mis- sionaries, \$25; general, \$590.....	605	00	
J. M. H.....	25	09	
F.....	100	06	
Cash.....	81		
3163.....	4	00	
For Ch. in Rome.....	1	00	735 81

## LEGACIES.

<i>Md., Baltimore</i> —Estate of Judson M. Duckett.....	500	00	
<i>Pa., Philadelphia</i> —Estate of Mrs. Vaughan, for the educa- tion of native Ministers in Africa.....	500	00	1000 00
			\$19,385 67
Amount previously acknowledged...			\$24,600 98
Total from Oct. 1, 1872.....			\$53,986 65

# SPIRIT OF MISSIONS.

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## FREEDMAN'S DEPARTMENT.

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APRIL, 1873.

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*\*\* The Office of this Commission is at Room No. 30 Bible House, Fourth Avenue, New York. Communications on ordinary business to be addressed to the Rev. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to Hon. EDWARD HAIGHT, Treasurer, Banking House, No. 9 Wall St., N. Y., or to Mr. WEBB. Special Communications for the Commission may be addressed to the Rev. BENJ. I. HAIGHT, D.D., LL.D., Chairman of Executive Committee.*

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The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

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### A NEW DEPARTURE.

AFTER seven anxious years of hampered effort and frequent discouragement, it is refreshing to come upon so significant a token of change in present sentiment, and so hopeful an indication of future action, as that which was manifested during the late Meeting in Washington of the Maryland Auxiliary to the Board of Missions.

Three subjects were announced for discussion on the last morning of the session, of which the first was, "Spiritual Condition of the Colored Population of Maryland, and its Claim upon the Church's Care." Of the three subjects proposed for discussion, the last two were left untouched, or only alluded to in a resolution to defer their treatment until a future day, in order that *the whole time* might be given to the important topic then under consideration; and, to this single question, the large gathering of Clergy devoted themselves with unflagging vigor and increasing interest until the morning session had extended far into the afternoon.

After the admirable paper of Dr. Giesy on the subject, which we hope hereafter to give in our pages, the first words were spoken by the Rev. Dr. Williams, of Georgetown. These gave the key-note to the whole subject,

and awakened such a responsive echo in the hearts of all who listened as could hardly be believed by the readers of an ordinary newspaper report of the proceedings. He recounted briefly his experience as Pastor of a colored congregation, when, all through the War, in times of the greatest political excitement, his parishioners remained his faithful and constant friends, even though their sympathies were in one direction and his own in another. Notwithstanding this, however, he expressed his firm belief that a native—a *Colored* Ministry was the only real hope of the colored people in this country; and then in words brimful of Christian eloquence, he avowed his willingness—himself a Virginian—to welcome colored Clergymen to his pulpit, to serve with them at the same Altar, and to greet them everywhere as his brethren in the LORD.

When such a determination as this had been expressed, and received all but with acclamation by a body composed almost entirely of Southern Clergy, what was there left for any one to do but to thank God and take courage? If the people of the South take the work into their own hands, and if they take it up in the true spirit of brotherly love and Christian sincerity, we may well believe that the next seven years will show far different results than may seem to have been accomplished in the seven that have just passed; and truly we may be content to trust the matter in his hands Who “maketh men to be of one mind in a house,” and who, having brought the American Church through so many dark days and perilous times, will surely leave no effort unblessed which aims solely at His glory, and the perfect building up in the Faith of all, of whatever race or color, who are bought with the one Price, and are to be hereafter inhabitants of the same heavenly country.

That the question was not dropped without taking some practical shape, and that the enthusiasm was not left to expend itself in mere words, is another cause for thankfulness and hope. On motion of the Rev. Dr. Addison, a meeting of the Clergy was appointed to perfect plans for an enterprise, the very mention of which makes a new era in the history of this Commission—plans for no less an effort than the erection of a church for the colored people in the city of Washington, such as shall be, in its location, its size and its appointments, an earnest of the intention of Churchmen, and a pledge to those for whom it is built that in the Church of CHRIST, which is His Body, we meet no longer as strangers and aliens, but as members one of another. May God grant that the work be brought to good effect!

The first and gratifying result of the Conference, above referred to, may be learned from the following letter, from one of the leading Rectors of Washington.

“MY DEAR DR. HAIGHT: We are about to inaugurate our Mission among the Colored People in this city, and by advice of the Bishop of Long Island, with the full concurrence of the Assistant Bishop of Maryland, have written the Rev. Mr. Josephus, inviting him to take charge of the work. Our plan will be to secure a good location and erect, at once, a chapel, that may



be used for a parochial school during the week ; and in process of time, as the work grows, to put up a first-rate church, that will vie with any building the Colored people have here. We want to give Mr. Josephus, who, from all accounts, is the man for us, at least one thousand dollars a years. And I now write to remind you of your kind promise to make us an appropriation, and to inquire how much you can let us have towards the stipend.

"You, my dear Doctor, know the great importance of the field ; and inasmuch as the Clergy of the District propose, at last, to take hold heartily of this long deferred duty, I feel confident that you will be disposed to stand by us. Please favor me with an early reply, and believe me yours faithfully and respectfully,

WILLIAM F. WATKINS.

"The Rev. B. I. HAIGHT, D.D., LL.D."

## WILMINGTON, N. C.

MISS M. J. HICKS.

I have not forgotten your request, "Let us have a good long letter." To comply is not so easy a matter. My school duties, the fatigue of a long walk, to and from school, and poor health deter me from writing much.

The prospects of our school at present are encouraging. One hundred and twenty-one names have been registered, and although many of the children are not as punctual in their attendance as I would like to have them, yet a goodly number are present every day. There is a decided improvement in their studies and deportment. When I commenced the school, many were inclined to be rebellious and disobedient, but they are getting to be orderly, well-disposed children. One pleasing feature of the school is, they are not quarrelsome with each other. The parents of twenty-five of these children are communicants of St. Mark's Church. I am encouraged with the hope, that something more than mere outward conformity to our Services is growing up among these children. Last Friday after catechetical instruction, I distributed cards with texts upon them, requesting the children to commit the passage of scripture to memory. One small girl said she always "hunted out the text in the Bible." Another said, "I go to the Lenten Services, I went this morning at seven o'clock, and am going this evening." On inquiry, I found that many of the children were attending them. Perhaps the main object of our school may fall short, but the earnest pains-taking will always be blessed some way or other, and when we thought it most wanted, some fresh, green shoot will spring up to show that it is not we, who give the increase.

In my rambles about town, I find very many who do not attend school, for want of comfortable clothing. The winter has been rigorous in the extreme. Never, since I have been in the South, have I experienced such cold weather, and the prospect is, that it will "still linger in the lap of spring." This season of the year is the most trying to the colored portion of the town. I find very many destitute ones, some quite aged and infirm, in the vicinity of our school. I cannot do for them as I would like to, in fact, I find that I am obliged to make many sacrifices in order to keep up our school. If any friends of this Mission, wish at any time to extend their benevolence to the poor and suffering of the school and parish, it will be gladly received, and distributed by me.

We are doing our work earnestly but quietly, and we are sadly in need of aid and sympathy from friends at home. Remember us in your prayers that CHRIST may strengthen us for this great work.

## CHARLESTON.

E. H. JOHNSTON.

I trust we, the teachers in this school, have all begun this "new year" with the renewed determination of making our work among these children speak for itself, and grow up to be a great work, which I do think it is, in the sight of our Heavenly FATHER; and I hope their souls may be precious in our sight, and, while laboring for their mental instruction, we may not forget their eternal interest. I generally endeavor each day to find an opportunity of speaking to my scholars (some of them being quite large girls) seriously of their soul's interest, and try not only to improve their temporal, but, with the help of the HOLY SPIRIT, their spiritual interest also. I have promoted several girls in my class from a lower to a higher grade, and I find they have not disappointed my expectation; but do remarkably well. Mrs. Savage received the box sent on for the scholars, and three of the girls in my class were recipients of comfortable dresses, which they have been wearing to school. I was quite pleased for them to have them, as they were (two of them) quite good girls, and attentive to their studies. I have generally very little fault to find with my class, as far as their studies are concerned. They generally recite very well, and as for their sums they seem to like the exercise very much, and seem anxious to be quick; and each excel the other in reading their answers out. I hope some day you may be induced to pay us a visit, and see what we are doing.

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from February 1, 1873, to March 1, 1873:

MASSACHUSETTS.			NEW JERSEY.		
<i>Fitchburg</i> —Christ Ch.....	\$30 00	30 00	<i>Paterson</i> —St. Paul's Ch.....	10 05	
RHODE ISLAND.			<i>Morristown</i> —St. Peter's Ch.....	75 00	85 05
<i>Warren</i> —St. Mark's Ch.....	26 50		PENNSYLVANIA.		
<i>Providence</i> —All Saints' Memorial			<i>Gormantown</i> —St. Luke's Ch.....	35 00	
Ch.....	70 89	97 39	<i>Philadelphia</i> —From a Lady, for	10 00	
CONNECTICUT.			school at N. santee, S.C.	10 34	55 34
<i>Litchfield</i> —St. Michael's Ch., a			St. Mark's Ch.....		
member.....	10 00		MARYLAND.		
<i>Westport</i> —Christ Ch., a member..	10 00		<i>Frederick</i> —All Sants' Ch.....	26 53	
<i>Hartford</i> —St. John's Ch.....	66 46	86 46	<i>Baltimore</i> —Free h. of St. Barna-		
NEW YORK.			bas.....	31 00	
<i>Pleasant Valley</i> —St. Paul's Ch....	2 29		<i>Hooversville</i> —Trinity Ch.....	10 59	
<i>Sing Sing</i> —Trinity Ch.....	5 69		A Friend.....	50 00	
<i>Newburg</i> —St. George's Ch.....	29 42		<i>Rock Creek</i> —St. Paul's Ch.....	10 00	
<i>New York</i> —St. Clement's Ch.....	20 00		<i>Washington</i> —L.....	5 00	
William Tracy, Esq.....	25 00		<i>Pocomoke Parish</i> —St. Mary's Ch..	2 00	135 12
W. R. Douglass, Esq.....	50 00	132 40	MICHIGAN.		
ALBANY.			<i>Fenton</i> —St. Jude's Ch.....	1 00	1 00
<i>Lansingburg</i> —Trinity Ch., W. Red-			CENTRAL PENNSYLVANIA.		
dick, Esq.....	1 00		<i>Mahoney City</i> —Ch. of Faith.....	1 53	1 53
<i>Fairfield</i> —Trinity Ch., Mrs. J. S..	5 00		MISCELLANEOUS.		
<i>Troy</i> —Christ Ch.....	5 00		Dividend on St. Louis and		
<i>Albany</i> —St. Paul's Ch.....	10 00	21 00	Iron Mountain Railroad	30 00	
LONG ISLAND.			Contributed to purchase		
<i>Cold Spring Harbor</i> —St. John's Ch.	3 00		of old St. Mark's Ch.,		
<i>Astoria</i> —Ch. of the Redeemer....	12 00		Richmond.....	1500 00	1530 00
<i>Brooklyn Heights</i> —Grace Ch., for					
N. School of Rev. Giles					
B. Cooke.....	50 00				
<i>Maspeth</i> —St. Saviour's Ch.....	117 30	182 30			

SUPPLIES.—1 box of clothing, through Rev. Dr. Twing; 1 do. from Society of Mercy, Binghamton, N. Y.; 1 do. from Newburg, N. Y.

\$2357 53

Amount previously acknowledged.....\$5299 13

\$7656 62

# SPIRIT OF MISSIONS.

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## WOMAN'S WORK.

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### SOCIAL MISSIONARY MEETINGS,

WITH ORIGINAL PAPERS, PREPARED AND READ BY MEMBERS OF THE SOCIETY  
AND KINDLY FURNISHED FOR PUBLICATION IN COMPLIANCE WITH A SPECIAL REQUEST.

LAST fall, our Rector instituted, among other Committees, one on Missionary Work. It is composed of five members, its Chairman being the Parochial Secretary of the Woman's Auxiliary. One member of the Committee has charge of the Mite Chests and Missionary Boxes used in the parish; one receives and distributes the children's papers published by the two Departments of the Board; and two of the members are appointed to make arrangements for Social Missionary Meetings to be held occasionally at the houses of the parishioners. These meetings are held in different parts of the parish to accommodate the widely scattered people who cannot conveniently gather in any one place.

The first meeting, occurring on a stormy night, was poorly attended, but those who were present gained much interesting information from an address made by the Rector, on the formation and early work of the Board of Missions.

The subject for one evening was Our Foreign Schools. The meeting was opened by a short Service, consisting of the alternate reading of a psalm, a portion of a chapter read by the Rector, a few collects, and the singing of a Missionary hymn. Then a paper on our Foreign Work, prepared by one of the members of the Society, was read. This was followed by the reading of letters from Mrs. Thomson of Shanghai, and Miss Savery of the African Mission, which have been published in THE SPIRIT OF MISSIONS. Some remarks were made on Mrs. Hill's school in Greece, by a gentleman of the parish; and remarks on the work in each of the fields brought to our notice, were made by the Rector, who also showed us pictures of our Mission stations, churches and Mission houses, in China, Africa, and Haiti. The meeting was closed with a hymn and the benediction.

This account is given as a sample of what is intended by our Missionary Meetings. We hope that by their means a fresh interest and zeal may be



awakened in the Parish. A Mite Chest and Missionary Box are placed on the table as silent reminders of an acceptable way in which that zeal may be manifested.

The meetings are designed to be conversational in their character, and all are encouraged to ask questions, give information or make remarks upon what is read. They have been held fortnightly through the winter.

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#### OUR FOREIGN WORK.

OVER eighteen hundred years ago, a multitude of men were gathered together in a desert place. They hungered in the wilderness and beheld nothing on which to feed. Five loaves and two fishes were at hand, but what were they among so many? Most of the company were ignorant even of this pittance, and those who saw it believed not in its efficacy to sustain them all. But One was present in that great assembly Whose blessing wrought upon the poor supply and changed it to a bountiful repast. *And they did all eat and were filled.* He sent among the crowd His chosen few to break the bread and share the fish and then to gather up the fragments that remained.

To-day a multitude of men are gathered in the desert places of the earth. Their souls are hungering for the Bread they know not of. One stands ready to bless that Bread that they too may eat and be filled. A chosen few are gone among them to feed and to sustain. Are those few enough for all the scattered multitude? Is the supply sufficient for all their needs?

The desert places of the earth. There is a country embracing over three millions and a half square miles, with over four hundred millions of inhabitants. In it there are tracts of barren land, there are broad and fertile plains, there are wide extents of country thinly settled, and there are great cities thronged with heathen souls, cities that overflow their boundaries and crowd their inhabitants without their walls to find a floating home on the unquiet seas. In every city heathen temples rise, and temples stand in every hamlet, at every mountain pass and perilous defile. The blinded people bow at heathen shrines, they feast on poisoned fruits and know not of the living Bread. Where may that Bread be found?

In and about the city of Shanghai nearly two hundred thousand human beings find their home. Our Church has planted among them two church buildings and two chapels; there is one chapel in Wuchang and one in Hankow. The Bread is here; it is freely given; but where is the multitude? Those narrow walls cannot hold that army of heathen. Those doors cannot open wide enough to let them in; and, even if they could, would the people gather to listen? They come and watch the Service as they would a show. Some few perhaps are moved to come again, some few perhaps are fed. But many, many never come. Then the faithful teacher goes to them. Among the throngs of passers by, he stands and tells to them the story of Redemption. Some pause a moment on their way; some draw near and listen for awhile; some stop, and, with idle curiosity, ask foolish questions that must be answered lest some more earnest inquiry be hindered.

That is one way the multitude are reached. The crumbs are given unto them, and the giver rarely knows whether they are fed upon, or cast away in carelessness or scorn. But in another manner 'is the Bread bestowed. In Shanghai there are two boarding-schools, and in Wuchang one, where boys and girls are brought up, a Christian family, daily taught in Christian grace and knowledge, led daily farther from heathen ignorance and gloom. There are seventy of these children, and in twelve day-schools, situated in three of the chief cities and in two villages of the Empire, there are about three hundred and eight more, who, made followers of CHRIST in childhood, may grow to manhood followers of Him, ready, each in his appointed place, to preach Him crucified, and to carry on His work on earth. May it indeed be so.

Long miles from China, far from its Asiatic splendor, its old-time civilization, lies another wilderness, which, in His own good time, our LORD shall make to blossom as the rose. Now it stretches, waste and barren, beneath the tropic sun. On its western shore some light has broken, some truth has been made known. There a band of faithful workers toil. There, from five churches erected in the cities, blessed words are spoken that give the people life. There, wandering from village to village, the teacher tells God's goodness unto man. There schools are formed, where children learn the truth. The short stay of the passing catechist bears its fruit unknown to him ; but in the school the children's growing knowledge of the LORD may be known, and guided, and strengthened. Of boarding-schools there are six, in which ninety-one children are gathered ; in seven day-schools over one hundred and eighty-eight assemble. Two hundred and seventy-nine men and women, in future days living earnestly for the LORD, may do much towards cultivating that garden which He shall cause to spring up in the desert.

To three other portions of the earth abroad our Church has sent her Ministers.

A people, who, unknowing the one way, groped with restless hearts and searching eyes for truth and light, who sought to penetrate the secrets of the life beyond the grave, who reared an altar to the unknown God, found the truth at last through the boundless grace and mercy of Him Whom they ignorantly worshipped. In the course of many years they lost their ancient power, fell from their high estate, fell too from the first glow of their religious zeal, and sank into indifference. Now, emerging again from this world's bondage, they are rising also from that enslaving sleep. In their chief city ministering women labor for the good of souls. The future mothers of the Grecian race are learning at their daily tasks a better philosophy than Socrates could utter or Plato could devise. Four hundred and sixty-two young girls may bless the homes of Greece with choicer blessings than ever Athens knew of old.

*Surely the isles shall wait for Me.* Near the borders of our land a little island, turning towards our Church, has asked her aid and teaching. Here

six congregations are formed and a school will be soon opened. These people are not heathen, but, enlightened by other Christian bodies, will not need to be urged to learn from us. They seek our teaching : they long to enter within our fold. They see the Bread and beg that it may be given them.

One other island, far away, is opening for our entrance. We must go in and possess the land. One worker is already there ; two more are going, a school is opened. May the work be prospered and the laborers increased.

The multitude is here, the LORD is here, the loaves and fishes are at hand, Where are the disciples ? Few they are indeed, but, were there more, how could they live ? To those who are not called to wander forth into the wilderness, to those for whom the feast is spread in plenty, belongs the care. Of your abundance clothe the chosen workers of the LORD ; of your abundance place before the heathen children of the desert the means wherewith to enter schools where they may learn of CHRIST. Pray God to give the teachers grace and strength ; pray Him that the children may be saved. Then, though your life work may be found at home, your prayers may be heard, and your alms may be had in remembrance in the sight of God.

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#### CONDITION OF HEATHEN WOMEN.

I WISH to read to-night an appeal for heathen women. As this great subject rises before me, so vast in its extent, so momentous in its consequences, and so near to my heart, I earnestly wish that another were here to speak in my place, a Christian woman, who has given her life to the heathen in our own land, a lady, fitted by her beauty, her accomplishments, and the charm of her manners, to be the ornament and delight of any circle, but who is content, for CHRIST's sake, to live among the Indians, and minister to them in the lowliest offices.

I heard her describe, not long since, the condition of the Indian women before and after they are brought under the influence of Christianity. When she first went among them they repelled all her advances, and, if she tried to talk with them as they met in the Indian village, they would make no answer, but go into their tents. From the windows of the Mission house, she could see them on the way to their day's labor, each wearing a blanket over her scanty clothing, and carrying her baby on her back. The woods were two miles from the village, and the weather was often intensely cold, many degrees below zero. On reaching the woods, they would set the frames of bark upon which the babies were strapped, against trees ; take off the blankets from their shoulders to wrap around the papposes, and then begin their work of felling the trees, and preparing firewood. When as much had been prepared as each could possibly carry, she would resume her blanket, take the load upon her back, securing it there by ropes, and, taking the baby in her arms, begin her weary walk homeward. If by chance her husband, or any



other man met her, he would stalk by, apparently unconscious of her presence, since any contact with labor would disgrace him. As they passed the Mission house, bowed almost to the ground under their burdens, this ministering woman, full of sympathy and longing to gain their confidence and affection, would go out and do for them the only act of kindness in her power—draw over their uncovered heads the blankets which the weight of the wood often pulled down, it being impossible for them to stop to rest until the end of their journey was reached, when they had then to prepare the food for their husbands who had passed the day in dignified idleness.

Now these Indians are becoming Christianized, and, while the men, no longer ashamed to labor, go with teams to the forests and cut the wood, the women are slowly learning the arts of the household, and Christian homes are growing up among them. But, still, thousands of our red sisters are spending their lives in the same sad and hopeless drudgery. Shall we have no care, no sympathy, no prayers for them?

Looking across the ocean, we find a great continent, far the larger part of it lying under the darkness of heathenism. What is the condition of women there? Even at her birth the little girl meets her hard fate. She enters life unwelcomed, and often, before she is conscious of existence, she perishes by the hands of her own parents. Should she live, the future can hold few golden hopes for her. She can never know the delights of knowledge, for a woman is held to be incapable of learning. The maiden's dreams of love must be banished, for she is sold in marriage without a thought of consulting her wishes. If poor, her whole life is passed in weary and hopeless toil; if born in a higher station, she becomes the inmate of the harem, childish, idle, anxious only to please the dreaded lord who holds her completely in his power. Should the tender instincts of the mother-love awake in her heart, the little being who has called them forth may be destroyed by the father's hand; or should God call her children home, she knows no heavenly comfort, but tremblingly bemoans the relentless fates which have snatched her darlings from her. Should she become a widow, oh! name of despair for her, she must suffer a violent death, or, a harder fate still, endure a living death of confinement and privation, for all the weary years which remain to her in this world.

This is indeed a sad picture, yet some of its shadows, if not all, rest upon every heathen woman, and I see no light but in the Gospel of JESUS CHRIST. He Who, though the Son of God, condescended to be born of woman; Who lay upon the Virgin's bosom, was subject unto her, and tenderly cared for her even amid the agonies of the Cross; Who loved Martha and her sister; Who tarried by the lonely well to teach the Samaritan woman the sublime truths of His religion—He can comfort, and elevate, and save all these women who come to Him. But how can they know Him without a preacher? and how can they preach except they be sent? Into our hands God has put the blessed privilege, and the fearful responsibility of spreading abroad the

light of His Gospel. He commands us ; He entreats us by His own great love to us ; He warns us by the coming Judgment ; and, lest all this should not be enough, He puts Himself in the place of those who are naked, and hungry, and sick, and in prison, in their heathen darkness, and says, “I was an hungered and ye gave me meat, I was naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me.” Grant, oh ! our SAVIOUR, that we may not be weary in prayers, and alms, and self-denials, that so we may hear at last those joyful words of eternal blessedness, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.”

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### “MASTER, WHERE DWELLEST THOU?”

BY MISS FAY.

It is in eastern climes that one feels most forcibly the imagery and phraseology, if not the truth, of the Holy Scriptures. The Missionary, however simple and unobtrusive in dress and manners, is not only an object of marked interest as he goes to and fro from one field of duty to another, but is often addressed with the question, “Teacher, where dwellest thou?” and as often replies, as did his great MASTER, “Come and see.”

In returning from a Chinese Service last Sunday afternoon, I was accosted by a respectable-looking woman from one of the out stations, leading a lad of some ten or eleven years by the hand, whose first salutation was, “Teacher, where dwellest thou?” I could only reply, as did our dear LORD to the disciples of St. John, “Come and see”; so she followed me to my rooms, and was soon seated in my study, the foreign aspect of which, the English books and writing materials, seemed to awaken a great deal of interest and curiosity, though what she remarked as most “*he qe*,” wonderful, was the order and cleanliness of the apartment—this by comparison with Chinese, of course, as it was her first visit to a foreign house.

After giving her some little time to examine and remark upon everything around her, to ask a number of curious and odd questions, and, as a special favor, to look into my bed-room, I began talking to her, and explaining the reasons that had brought us to these ends of the world, and made us content to pass our lives here, if by any means we could teach her people the “way of life.” She seemed much struck by the reasons I assigned, and said she thought JESUS must be very glad that He had such brave, loving followers, that they would leave their homes and live for ever with a strange people for His sake. My heart smote me at this remark, and I thought, O, how unfaithful are we all in His blessed service ! and still more so as she naïvely added, “I suppose you will meet your home friends in that Heaven to which you go after death ! And the Chinese boys you teach in your schools, will they also go to your Heaven with you?” “Ah ! that will depend upon themselves,” I said, “Jesus wills that all should be saved, that all should go to Heaven where peace and joy for ever reign, and where sin and sorrow can



enter no more." "I would like my son to know the way to your Heaven," she said. "Will you teach him? Will you take him in your boarding-school?" "My school is quite full," I told her, and asked, "Why should you wish me to teach your son the Christian religion, as you are a Buddhist, and, if your son were to believe in Jesus, and follow His Commandments, you would not meet him in Heaven unless you also believed in Jesus the SAVIOUR of sinners?" She was silent for some time, and then asked if she was too old to learn about Jesus, and what she must do to be saved? adding, that she had heard Pastor Wong preach several times, and already knew a little; and again urged me to take her son into my school, that "when he had learned the ways of Jesus he could teach her." I began to relent, yet as we have so many applications to receive pupils with no other motive on the part of the parents than merely to get board and clothes for their sons during the few years they would be quite useless at home, after which they will take them away, and put them to a trade, profession, or some business quite foreign to the interests of the Mission, I told her that my school was small, and I did not consider Mission schools the places to learn how to make money, or get a living, so I only received pupils whose parents were willing that they should remain in the Mission as teachers, catechists, or candidates for Holy Orders, after their school course was finished. She readily assented to this, and said she thought our life here would be well spent in securing eternal happiness beyond the grave; and, if her son only had necessary food and clothes, she would gladly leave him with me as long as he lived, if I would teach him to love and serve the Christian's God that he might be sure of Heaven after death. Then she begged as a special favor that I would teach her also, as she did not much mind being separated from her son in this life, she knew she could see him occasionally, but to be separated for eternal ages from "her very life" she could not endure it! That she wished to learn about Heaven *now*, and it would be a long time ere her son would know enough to teach her. If I could only give her a half hour once or twice a week, so that she could come and ask me questions, and learn a little more about Jesus, she would be so glad, and would never forget a word I told her. It is so seldom that one ever sees a Chinese woman in earnest about learning anything, they are generally such ignorant, bigoted Buddhists, that I could not find it in my heart to say no to this simple, earnest pleader for the truth; and, though there really was *no vacancy* in the school, yet, as Bishop Boone used to say, when it was a question of receiving a promising pupil, I always found room for "one more," and as the Church of St. Peter's, Baltimore, had just promised the support of five scholarships, I decided to admit the lad so providentially thrown upon my care, and to give lessons to his mother twice a week until Pastor Wong may judge her sufficiently instructed to receive the Sacrament of Baptism.

Her son is now a member of the school, assigned to the scholarship of the Rev. Julius Grammer, D.D., Rector of St. Peter's, Baltimore, Md., and I



trust, if this meets his eye, his prayers may be that this Chinese mother and her only son "may so perfectly and without all doubt believe in JESUS CHRIST that their faith in His sight may never be reproved," and thus their names may be written together in the LAMB's Book of Life.

The other four scholarships of St. Peter's Church will be filled as soon as vacancies occur, or our school building is sufficiently enlarged to receive a few more pupils.

LYDIA M. FAY.

EPISCOPAL MISSION, SHANGHAI,  
St. Thomas' Day, 1872.

## ACKNOWLEDGMENTS.

*Offerings made through the Secretary of the Woman's Auxiliary will be acknowledged in this Department as well as in the one for which they are especially designated.*

Received from February 1, to March 1, 1873.

CENTRAL NEW YORK.			PENNSYLVANIA.		
Watertown—Ladies of Grace Ch., for a scholarship in Miss Fay's school.....	40 00	40 00	Wes chester—Woman's Miss'y Association of Ch., of the Holy Trinity for Mission work in Mexico.....	40 00	40 00
CONNECTICUT.			SOUTH CAROLINA.		
New Milford—Woman's Miss'y Association of St. John's Ch., barrel for Enmegahbowh. For freight.....	4 50	4 50	Columbia—Ladies Miss'y Society of Trinity Ch., Foreign Missions, \$20; Indian Missions, \$20.....	40 00	
ILLINOIS.			Orangeburg—From Miss Lovell's school, for Bridgman Memorial School, Shanghai.....	1 00	
Alton—Woman's Miss'y Association of St. Paul's Ch., for Miss Fay's school, \$4.75; Ponka Hospital, \$4.75 ....	9 50		Willington—St. Stephen's Association, semi-annual payment scholarship in Miss Fay's school.....	20 00	61 00
Galena—Members of Woman's Association in Grace Ch., for Ponkas.....	7 00	16 50	VIRGINIA.		
LONG ISLAND			Norfolk—Christ Ch., Ladies Relief Association, towards completion of a box.....	35 00	
Brooklyn—Ladies of St. Mary's Ch., box for Rev. Mr. Burt, Crow Creek, for freight.	7 00	7 00	Petersburgh—A member of Grace Ch., for Ponka Hospital.	5 00	40 00
MARYLAND.			WESTERN NEW YORK.		
Baltimore—Ladies' For. Miss'y Society of St. Peter's Ch., for "Jane Barry" and "Bessie Grammer" scholarships in Orphan Asylum, Africa, \$75; towards Miss Fay's salary \$100.....	175 00		Niagara Falls—Ladies of St. Peter's Ch., for Ponka Hospital.....	52 00	52 00
Perryman'sville—Miss M. J. Wise, semi-annual payment scholarship in Miss Scott's school, Cavalla, Africa.....	20 00	195 00	WISCONSIN.		
MASSACHUSETTS.			Superior City—Ladies of the Ch., of the Redeemer, quarterly pay't "J. A. Gillilan" scholarships in Miss Fay's school.....	10 00	10 00
Quincy—A member of Woman's Auxiliary in Christ Ch., for Foreign Missions....	5 00	5 00	MISCELLANEOUS.		
NEW YORK.			Domestic Missions, for stipend....	200 00	
New York—Niobrara League .....	903 00	903 00	Home Missions to Colored People.....	100 00	
			From a Lady, for St. Peter's Ch., Helena.....	2 00	
			For Chapel Building Fund.....	3 00	
			Through Mrs. Stanforth, for Ponka Hospital, from Miss Mary Norwood's S. S. class, Emmanuel Ch., Richmond, Va.....	4 50	309 50
			Total receipts for February.....	\$1,683 50	

MISS EMERY: I wish to acknowledge through THE SPIRIT OF MISSIONS, the arrival to-day, at the Santee Mission, of a box from the Ladies' Aid Society, containing four bedquilts, and a blanket, all of which are most acceptable.

The quilts I understand were pieced by a lady over eighty years, a bright example for younger ones.

Yours,

EMILY J. WEST.

Santee Agency, Feb. 14, 1873.